

AMERICA

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Chronicle

Home News.—The special session of the Seventy-first Congress opened on April 16, in an atmosphere of confusion and prospective trouble. The terms of the

Opening of
Congress

calling of the session by the President were to discuss farm relief and "limited" tariff revision. There arose rebellion on the part even of the Administration's supporters and on the first day more than three hundred bills were introduced in the House alone. Meanwhile, the House Ways and Means Committee had ready its farm-relief bill which Chairman Haugen implied had won the support of the President. The chief feature of this bill was the setting up of a Federal Farm Board whose function would be to foster better farming conditions, farmers' co-operatives and stabilization corporations, and better marketing methods. The Board was to have a fund of \$500,000,000, to be used as loans for bringing about these objectives and the elimination of the middleman. The Senate bill differed somewhat from that of the House. While retaining the Farm Board and stabilization corporations, it added the optional use of surplus export debentures. By this expedient the farmer would be given a paper representing a right to one-half of the import duty on the commodity which he exports. This debenture

could then be used in payment of the duty on another commodity which he imports for his use, through himself or another. It was understood that the President was against this measure. In view of the President's reiterated expression of "limited" tariff revision, it was not certain how strongly Congress would hold out against the efforts of nearly every American set of manufacturers to make import duties still higher. It was feared that once the gate was opened to tariff revision it would be impossible to stem the tide of general higher rates on everything. Other important matters before Congress were the National Origins provision to restrict immigration, and the reapportionment of representation, which the Senate and House are bound by law to establish every ten years, which law they have now violated for some time.

In his message to the special session, the President limited himself to four subjects. On farm relief, he outlined what amounted to the House measure and insisted that what action is taken would be an experiment and bring relief slowly. He was emphatic in condemning any tax on farming such as the equalization fee and any provision which might result in greater production. On tariff revision, he called for a change of rates in those portions of industry whose conditions have become worse, either because of difficulties at home or increased competition and lower wages abroad. He also made a brief reference to the necessity of changing the National Origins provision and of making a reapportionment.

Austria.—Austria was looking forward to a new Chancellor and Cabinet and a solution of political difficulties was predicted by parliamentary methods instead of the threatened establishment of a dictatorship. The threats of a "march on Vienna" were almost forgotten; and the tension between the Heimwehr and Socialists was considerably lessened. As a successor to Msgr. Seipel, the name of former Chancellor Ramek was mentioned, together with Dr. Franz Ender, the Christian Social head of the local Government in Vorarlberg, and Dr. Schmitz, whose candidacy was reported to have the support of Msgr. Seipel. Dr. Ender, in a speech at Bregenz, referring to the monarchist agitation, declared "that Chancellor Seipel, as a loyal and honest man, tried to come to an understanding with the former imperial family about their properties, as was done in Germany; but the imperial family refused even to negotiate, because they do not recognize the Republican Government of Austria."

Crisis
Ended

The total value of the confiscated properties would run into the millions. The castles seized by the Government with their rare collections of art treasures are now State museums.

China.—On April 15, the Nationalist flag was raised at Tsing-tao following the departure of Governor Chao Chi, the former Northern leader, for Dairen. At once new government officials were installed, though the control of the Nanking Nationalists was not considered either secure or permanent. There were increased reports that Feng was negotiating with the Kwangsi faction to reinforce his position and control Shantung.—From Canton there were dispatches that the Reds were terrorizing Southern Kiangsi and the Northern Kwangtung and Kwangsi provinces. More than 1,000 were said to have been executed by the Government within the week. Bishop O'Shea informed the Government that one of the Catholic chapels had been burned by the Reds, and it was understood that the American Government had suggested the withdrawal of American missionaries from the danger zone.

Germany.—President von Hindenburg, despite his illness, held a brief conference with Chancellor Müller and approved the proposal to include three members of the Centrist party in the Cabinet. Those selected were former Chancellor Joseph Wirth, Theodore von Guérard and Adam Stegerwald. No official announcement had been made of the posts assigned to them.—The Cabinet's action in refusing Leon Trotsky permission to enter Germany met with almost universal approval. The Government was not convinced that M. Trotsky was in urgent need of medical attention, and it believed that his presence might be a menace to domestic affairs and also to the amicable relations existing between Berlin and Moscow. The deposed Red leader was almost without political support for his petition. George Tchitcherin, Soviet Commissar of Foreign Affairs, left Berlin for Moscow, much improved by his stay in a Berlin sanatorium.

Great Britain.—Cardinal Bourne, in the presence of the Archbishops and Bishops of England and Wales, celebrated a Solemn Mass of Thanksgiving in Westminster Cathedral on April 13 in commemoration of the signing of the Catholic Emancipation bill. By special permission of the Holy See, his Eminence wore the Pallium. The Mass was attended by a great number of the clergy from all parts of the country and by throngs of the laity. On the next day, Sunday, thanksgiving services were held in all the churches of the diocese. Commemorations were likewise made on St. George's Day, April 23, on which date in 1829, the Emancipation Act became effective. The celebrations in Birmingham, according to the N. C. W. C. News Service, were notable in the fact that Archbishop MacRory, the recently created Primate of All Ireland, delivered the presidential address. It was

stated that this was the first time an Irish prelate took a prominent part in an English celebration since the Eucharistic Congress in London in 1908.

When Parliament reconvened on April 15 for the final period before dissolution and the General Elections, the important business was the budget presentation by Winston Churchill, Chancellor of the Exchequer. This was designated a clever mixture of finances and politics, for on its proposals many of the election issues will be based. The most popularly discussed proposal was the abolition of the tea tax on both foreign and Empire brands. Some kind of tax on tea has always existed for more than 300 years. The abolition of the present tax will bring a loss of some £6,000,000 in revenue. Contrary to expectation, no change was made in the rates or exemptions in the income tax. The tax on saloons was reduced twenty-five per cent, and the betting tax was abolished. Only a passing reference was made to unemployment. The cost of living, it was stated, had decreased eighteen points since 1924, while wages had remained stationary. In expenditures, about £7,000,000 have been cut on the army, navy and air forces, but this is dependent on international agreements. The balance of trade improved, foreign investments increased and the foreign debt was reduced more than £100,000,000. The budget was attacked by the former Chancellor, Philip Snowden, who characterized it as "the great bribery budget" to win the election, and by the Liberals under Lloyd George.

India.—After completing the second tour of investigation throughout India, the Simon Statutory Commission sailed for England on April 13. The Commission began its final series of hearings last October. A large number of the Nationalist leaders and groups refused cooperation in the investigations; boycotts and demonstrations were continually held against the Commission. Its purpose was to determine the amount of self-government that might be extended to India. This reorganization of government will form the principal topic of its report to the British Parliament. Incidental will be recommendations in regard to the political, social, religious and economic problems.—Lord Irwin, Viceroy of India, strongly intervened in internal affairs when he ruled that the Public Safety bill had passed by ordinance. The bill gave the government power to deport non-Indian agitators and Communists. The President of the Legislative Assembly, Mr. Patel, had ruled that the bill could not be discussed by the Assembly, thus preventing its adoption. Lord Irwin, in overriding this decision, declared that the bill was an absolute necessity for the peace of the country.

Japan.—The proposed evacuation of the Shantung capital, to have begun on April 17, was postponed at the request of the Chinese Nationalist Government. It was represented that the local situation did not justify foreign residents in feeling secure. The responsibility for this was laid at the door of Marshal Chang Tsung-chang's rebel

Budget
Proposals

Provincial
Troubles

Müller
Cabinet
Approved

Simon Com-
mission;
Government

Catholic
Emancipation
Centenary

Tsinan
Evacuation
Deferred

activities. On the other hand, it was surmised that there was a connection between the delay and new developments in the rivalry between President Chiang Kai-shek and Marshal Feng.

On April 13, Count Shimpei Goto, former Foreign Minister, died at Kyoto, at the age of seventy-three. Educated for the medical profession, Count Goto was one of the country's outstanding public characters. He continued his active career as a statesman right up to his sickness, ten days before his death. He received his first Cabinet portfolio in 1908, and during the War became Foreign Minister with the responsibility of determining the Japanese attitude towards the former German colonies and concessions in China which had been captured. In later years he made himself many enemies by staunchly advocating Japan's recognition of the Soviet Union. That he was never made Premier was explained by the fact that he persistently refused to ally himself with any definite political faction.

Jugoslavia.—Indignant denials were uttered in the Yugoslav press as well as by the Foreign Office against the allegations of the Italian organ, the *Giornale d'Italia*, that the Yugoslavs were preparing for guerilla warfare against Hungary. The Foreign Office declared that the "authentic" documents published in the *Giornale d'Italia* were forged from start to finish.—On April 12 announcement was made that King Alexander, by royal decree, had retired Gen. P. Pesitch, Chief of the General Staff, three army corps commanders, and thirty-three other officers. Gen. Milan Milovanovitch was appointed to succeed General Pesitch.

Mexico.—There was an apparent complete collapse of the revolution. The rebel armies had been completely driven out of Chihuahua in the north and of Sinaloa in the west. From two converging points, the Federal armies were driving north and west against the remnants of Escobar's army, which was expected to make its last stand in Sonora, probably on the River Maya. All press reports were entirely one-sided, since the newspapers and press associations carried no news whatever from the side of the rebels. It was rumored that part of Escobar's army, the cavalry, had marched to the east and that after passing through Coahuila it would descend upon the State of Tamaulipas, where are situated the oil fields. This movement, however, had not developed as this issue went to press.

Poland.—Former Premier Bartel, in a recent article blaming Parliament for the impeachment of Gabriel Czechowicz, indicated that he would be willing to remain in office if he could continue his conciliation work. But on April 14, Major Casimir Switalski, former Minister of Education and one-time aide de camp to Marshal Pilsudski, was officially recognized as Poland's new Premier. An-

other member of the Pilsudski group, "Colonel" Ignacy Matuszewski, was made Minister of Finance; while the War Minister's intimate friend, Aleksander Prystol, was appointed Minister of Labor. The Ministry of Posts and Telegraphs was handed over to Ignacy Boerner, an old associate of the Marshal. The new Premier's place as Minister of Education was filled by Under-Secretary of State Czerlinski. M. Zaleski retained his portfolio as Foreign Minister, and the Marshal his position in the War Office. Casimir Bartel stated that he intended to go to Italy and work on a book.

Rome.—After mention had been repeatedly made in the press of the possibility of a marriage between King Boris of Bulgaria, a member of the Orthodox Church, and Princess Giovanna of Italy, it was authoritatively stated at the Vatican that no concession could be made in the matter of the prenuptial agreement which is regularly required prior to the granting of a dispensation for a mixed marriage, whereby the non-Catholic party promises to permit the Catholic education of any offspring. Since a prospective heir to the Bulgarian throne is required to be a member of the Orthodox Church, the statement of the position of the Holy See seemed to put a definite end to the discussion of the possible union. It was not stated whether or not King Boris had asked for an expression of opinion in the case.—According to an Associated Press dispatch published in American papers, a ruling of the Commission for the Interpretation of the Code of Canon Law, excludes the applicant in an annulment case from pleading in the future the stipulation of prior conditions invalidating the contract. It was stated that the ruling was made to prevent abuses and block a procedure which might deceive the judges.

Spain.—The demonstration held by patriotic societies in Madrid on April 14 brought more than 50,000 persons to the capital to protest against the anti-Government agitation of the university students and other malcontents, and to pay tribute to the De Rivera Administration. Visitors from all parts of the country thronged the approaches to the Premier's offices for nearly half the day. Afterwards they met in an enthusiastic gathering, to listen to an address by the Premier in which he reviewed the condition of the country, the achievements of his regime in promoting order and prosperity, and his plans for the future.—Anti-Government factions formerly associated with the University of Madrid announced their plans for the opening of a "free university" in the capital, following the suspension of classes there on the occasion of student riots several weeks ago.

Proposals for increased naval and air forces were offered by the Ministers of War and Marine, to be incorporated in the next budget. The naval plans call for the construction of twelve submarines, and the aviation report advocates the building of more than 2,000 planes, at an estimated cost of over \$60,000,000.—Exporters of

Count
Goto
Dies

Marriage
Cases

Deny
Rumors

Revolution
Collapses

Patriotic
Pilgrimage

Switalski
Cabinet
Formed

Budget and
Tariff
Proposals

Spanish agricultural products are campaigning for a new tariff agreement with the United States, on the ground that while the present *modus vivendi* accords American imports favorable terms, quarantine regulations hamper unduly the trade in Spanish fruits.

Reparations Question.—On April 12 a memorandum was presented by the reparations experts to Dr. Schacht, chief of the German delegation. It called for annual payments rising from 1,850,000,000 marks at the beginning to 2,400,000,000 marks (\$576,000,000) from the twelfth to the thirty-seventh year. From then to the expiration of the fifty-eight-year period a flat rate of 1,700,000,000 marks was demanded (\$408,000,000), which was understood to represent the amount of the Allied debt to the United States. The additional annual amount, during the thirty-seven-year period mentioned, would therefore represent the Allied claims for reparations, etc. This was said to represent a total spot-cash bill of \$9,360,000,000 (\$24,000,000,000 to \$27,000,000,000 total payments), as compared with Germany's legal obligation of \$132,000,000,000, and the Dawes plan estimated cash total of \$11,280,000,000.

After first demanding and obtaining a more itemized statement of the Allied demands, Dr. Schacht replied on April 17 that Germany was in a position only to agree to an annuity of 1,650,000,000 marks (\$396,000,000), and no more. This would represent a total payment of \$14,652,000,000 which, in present worth, would equal about 26,500,000,000 marks, or \$6,160,000,000 which is about \$3,120,000,000 less than what was called for by the Allied memorandum, and would mean the shelving of consideration for reparations as such (estimated at 13,000,000,000 marks). The United States was said to adhere to its claim for army-occupation costs; and Jugoslavia to its reparation claims amounting to \$408,000,000. Dr. Schacht considered that the Allied reduction did not compensate for the loss by Germany of the protection offered by the transfer clause in the Dawes Plan. German papers, while pessimistic, saw grounds for hope in the fact that Owen D. Young had not signed the memorandum.

On April 18, however, Dr. Schacht's unyielding attitude led to a breakdown of the conference. Based on his previously expressed position that it would be "totally unacceptable that we transfer a political engagement to renounce all guarantees into a commercial debt and take a solemn engagement to renounce all guarantees in exchange for a rebate of 200,000,000 per year," Dr. Schacht refused to compromise with the subcommittee headed by Lord Revelstoke even on the first annuity payment. Two schedules, A and B, had been submitted by him, containing respectively four and three categories of payments, varying in distribution over different parts of the thirty-seven years' period, but always totaling the same 1,650,000,000 marks each year. In Plan A, an annual 450,000,000 marks would be unprotected by the transfer clause. Plan B lacked the unprotected category.

For the loss of the transfer protection in Plan A, over and above the evacuation of the Rhineland, direct access to raw material was demanded, the immediate interpretation of which was that some colonies should be restored, as well as the Sarre Basin and Upper Silesia. The subcommittee decided to report "no agreement" to the full committee, which in turn would draft a report to the various Governments. As a result of his disappointment, Lord Revelstoke dropped dead next day.

League of Nations.—The sixth session of the Preparatory Disarmament Commission opened at Geneva on April 15 with an address from the President, M. J. J. Loudon, of Holland. M. Loudon expressed the view that the present moment was not propitious for the commission's task, since "certain points of capital importance" needed first to be settled outside. Uncertainty continued as to the agenda. M. Loudon's plan for this was thought to provide for discussion of the Soviet proposals, which were brought by Maxim Litvinov, chief of the Soviet delegation; who, however, demanded not merely a place in the discussion, but a new basis of discussion. M. Loudon was rebuked by Lord Cushendun, chief of the British delegation, for reading a letter from Clifford B. Harmon, American aviator, advocating an international force to abolish air warfare. Against Lord Cushendun's objections to expressions of inofficial opinion, Louis de Brouckere, of Belgium, Socialist, urged the need of considering public opinion, and presented Socialist demands.

The German proposals, presented by Count von Bernstorff, were about the same as at the last session. They provided for the reduction of the annual contingent period of military training, the limitation of material, including bans on gas and bombs, and reference to arbitral tribunals.

The Soviet plan asked for three categories of armament, according to the size of the respective nations, which would mean reduction of present armaments by one-half, one-third, and one-fourth for the largest, medium and smallest nations, respectively. Outside limit of warship tonnage would be 10,000. The Turkish plan provided for a general application of the principle of parity, with Germany's present strength as a basis. Skilful maneuvering continued to evade direct approval or condemnation of the Soviet proposals.

Next week, G. K. Chesterton will write on the "Early Bird of History."

Thomas F. Meehan will tell the story of "John Jacob Astor's First Partner."

Paul L. Blakely will again call attention to "Mothers' Day, May 12."

Sister M. Antonine, C.S.C., will contribute a paper entitled "The Teacher's Signposts."

Francis Talbot will present the second installment of his series on Catholic Emancipation.

Francis P. LeBuffe will write on the recent book, "Our Face from Fish to Man."

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The South's Labor Problems

IT is quite possible that some of the disorder in the Southern textile districts is due to communistic agitation. It is also possible that some of it has been engineered by Northern competitors. But neither of these facts—if facts they are—should blind the New South to the need of careful planning if the social and economic evils which always follow capitalism unchecked, are to be averted.

That the exploitation of cheap labor is an economically unsound policy is a fact that has been demonstrated. Cheap labor can occasionally produce immediate results in the form of dividends. But it also produces a cheap shop, continually in need of repairs because of damages brought about by inefficiency, and cheap methods that will not stand up under competition. Furthermore, cheap labor soon becomes discontented labor, and discontent means strikes, and other states of economic war. Writing in the *New York World*, Mr. John J. Leary, Jr., recently observed that more troops have been on strike duty in the South in the last two years than in all of the mill towns in the North for the last fifty years.

Able and progressive Southern manufacturers admit frankly that the exploitation in some localities of American workers, often in the interest of German and British capital, "is indefensible." When this exploitation reaches out to the child, the damage to the community itself may be incalculable.

For the future welfare of the State is conditioned in large measure by a protected childhood. When parents fail to give the necessary care, it becomes the duty of the State to guard the child, to provide proper educational facilities, and, in general, to protect it against whatever may hinder its due moral, mental, and physical welfare. Hence, no well-ordered State can tolerate an economic condition which takes the child at an early age from the home and the school, and puts it in a factory. Some Southern States have no effective laws against child labor, and children are worked, even at night.

In some Southern mills, it is also wholly legal for men

and women to work seventy-two hours per week. Wages have varied from one-half to two-thirds the rates prevalent in like industries in the North, and chambers of commerce and similar associations have held out the comparative cheapness of Southern labor as an inducement to Northern capital. Protective legislation has been vigorously opposed, although recently there are signs that the owners are beginning to learn its value to themselves as well as to the worker. As for the labor union, it has been fought vigorously from the beginning of the industrial awakening of these rural communities.

The union organizer labored under a peculiar disadvantage. Usually he came from the North or the West, and to the hill man every stranger is a "foreigner." To the Elizabethonians the kidnapped Hoffman and McGrady were "foreigners," just as in the famous trial in the not-distant town of Dayton, Mr. Darrow, of Chicago, and Mr. Hays, of New York, were quite naturally—and with no intention of giving offense—alluded to by the local opposing counsel as "the foreign gentlemen." The mill owners have not been slow in capitalizing this naive chauvinism against all union organizers. And it has been terribly effective. It may break down now, when the natives realize that they are under the harrow and that they cannot be extricated except by aid of the "foreigner."

The Communists are not likely to control in the South. But should the South's industrial expansion continue, and the absence of protective legislation for the worker also continue, industrial revolt or peonage is inevitable. The South can take its choice.

Old-Age Poverty

IN his "Kingdom of God" which came to fetid Broadway like a breath of rain-drenched lilacs in the Spring, Sierra gave us an unforgettable picture of an old men's home. Cared for by the Sisters of Charity, these old people are happy, after a fashion. But the lot of most of them is a poignant sadness which only the hand of God's pitying messenger, Death, can soothe.

Surveys recently made in this country show that the number of old people, dependent on public or private charity, is much larger than was thought. It is indeed a terrible indictment of the prevailing economic system, that men and women who work hard and intelligently throughout their prime, can be forced to subsist in their declining years on the bread of casual charity. Old-age pensions, even when most equitably conceived, and homes for old people, do not strike at the root of the evil. But until something better can be found, we must rely upon what is not a cure, but merely an alleviation.

In the *Labor Review* for March, the Department of Labor presents some statistics on this subject. Of the 419 homes for old people, supported by religious groups, Catholics lead with 156. Further, "the great majority of Catholic homes, especially those of the Little Sisters of the Poor, require no fees of any sort."

These Catholic homes are most worthy objects of our charity. If there is one in your neighborhood, visit it, but not empty-handed. To keep an old gentleman well sup-

plied with tobacco will not cost you much. But the smoke from his pipe will ascend unto Heaven, even to the Throne, and the Angels will record it with the cup of cold water to certify your admission into the Kingdom of God.

The Separate Domicile

WE cannot but regret that the New York Assembly enacted, and Governor Roosevelt saw fit to approve, the measure known as "the separate-domicile bill." The law, or custom, which required a woman, registering as a voter, to register from the same address as her husband, may have been unwise. On that we express no opinion. But it could hardly have been so prolific a source of inconvenience and corruption that a separate-domicile bill was necessary. Our objection is not so much to the immediate purport of the bill as to the unhealthy social philosophy which it encourages.

Like every other society, so too the family must have some head. A Soviet philosophy will not "work," not even in Russia. In many a household neither father nor mother is the head of the house, but the children are, and this, quite commonly, means that the establishment staggers on in an acephalous condition. But in the philosophy which has served us fairly well for many centuries, every home must have a head, and that head is neither the wife nor the children, but the husband and father.

As chief executive, the head of the house has an authority which is exclusively his. It is not his for any personal reason. From the moral, intellectual, or physical viewpoint, he may be inferior or superior to the wife. But his authority is neither derived from his personal excellence, nor weakened by his personal shortcomings. In the Christian scheme of philosophy, all authority, in the State or in the family, comes from God. Our Blessed Lady and her Son obeyed St. Joseph, not because St. Joseph was wiser or holier, but because his authority as head of the Holy Family was given him by Almighty God.

We do not ask the non-Christian legislator to accept this view. But he might, conceivably, admit our theory that a family without a head is much like a company without a leader, or a ship without a rudder. One is quite likely to split up, and the other to go on the rocks. Broken-up families are not good for the community. Too many of the children appear in the juvenile courts, or become public charges. As social investigators are fond of saying—and in this case, correctly—the family is to be kept together as long as possible. How this is to be done if the wife and mother is to be permitted to choose her residence, even against the wishes of her husband, we do not see.

It is not to be supposed that, as a result of this recent legislation, a majority of wives will at once bid adieu to their spouses, and seek new lodgings. But the principle underlying the separate-domicile bill affirms that such action on their part is perfectly proper. As it subjects the husband to no penalty should he prefer to remain at the old address, the bill really sanctions the schism of the family into two groups. Possibly the framers of the bill

intended no such sanction, but for all that, they gave it.

The Assembly committee declined to report out the bill for the legalization of contraceptive devices largely on the ground that so great a departure from public policy should not be made, unless careful study indicated its necessity. For the same reasons, the separate-domicile bill should have been defeated. It serves no good purpose, and it affirms a principle which is destructive of the stability and peace of family life.

The Doctor's Wages

NOT much has been heard within recent years of the plan to "socialize" the medical profession. There is just a suggestion of it, however, in a controversy which has arisen in Chicago following the expulsion of a physician of high reputation from the Illinois Medical Society. This gentleman is the director of a public clinic which treats applicants for very small fees, and advertises, rather extensively, in the daily press. Upon the fact of advertisement, it would appear, the expulsion from the Medical Society was based.

That this advertising was the sole cause is not, however, clear. Private groups in the city of Chicago are now planning the erection of large hospitals, all of which will not only conduct public clinics, but offer medical and hospital attendance at prices considerably under the prevailing rate. Practising physicians, whose devotion to the best ideals of the profession cannot be impeached, are asking whether it is not possible to go too far in this direction. They are willing to give their services free, in cases of need, but they think that too low a rate of fees may result in creating a mendicant class, composed of patients who can pay, but who will not, as long as they need not.

The presence in some quarters, of physicians who degrade a noble profession to the level of a dishonest business, has brought unmerited censure upon the whole profession. Even as the priest, so too the physician is a laborer worthy of his hire. Upon his preliminary training at college and in the professional school, he has expended thousands of dollars. On this investment he is entitled to a just return. He is entitled also to proper remuneration for his actual services. Whatever makes a fair return impossible must show positive and indubitable reasons for its continuance.

Many physicians of repute believe that the free clinic and hospital service has been carried somewhat too far. Wealthy philanthropists erect huge buildings for laboratories and hospitals, and found institutions which, because of their liberal endowments, are able to provide service either free or for a fee much lower than that which the physician in private practice, or the small institution, must necessarily ask in order to meet operating and living expenses. These facilities, it is said, divert patients who could easily pay the reasonable fee, to the institution in which there is no fee, or a smaller one.

Surely it should be possible for the clinics and the hospitals to exercise a larger degree of discrimination in admitting patients so that free service would be accorded

to those only whose need is real. Every social agency learned long ago how easily an applicant may be pauperized. There can be no doubt that one of the sorest needs of the day is hospitals in which self-respecting people can receive treatment in return for fees in keeping with their very moderate means. It is to be hoped that the medical profession can devise a way of meeting this very real need without exposing any of its worthy members to the loss of a living wage. The physician's right to it is as undoubted as the right of any millhand in Carolina.

What's Wrong with the School?

WITH commendable enterprise the American Philosophical Society is conducting an inquiry which may lead to an answer. A few days ago, the Society published extracts from letters of criticism written by professors in some of the larger universities. These letters are interesting, especially to the Catholic educator. They enkindle in his bosom the fire of hope, and the flame rises, until he remembers that precisely the same criticisms have been passed by leading non-Catholic educators for a generation and more—but without effect.

Thus Dr. Samuel A. Mitchell, of the University of Virginia, writes that the modern teacher "has a wonderful time of it, putting into practice his new theories of mass production." His slogan, continues Dr. Mitchell, seems to be "education without effort, information painlessly imparted, how to know the birds from the flowers." We lure the boy and the girl into school with an advertisement borrowed from the dentist, who promises that all will be over in a minute, and "your money back if I hurt you."

Dr. Frank Aydelotte, of Swarthmore, and Dr. Charles M. Farnam, of Yale, agree in substance with Dr. Mitchell. Stressing the need of men who have ability and scholarship, they fear that the American school is not training these leaders. "We are still experimenting, in our education," writes Dr. E. K. Rand, of Harvard, "with useless fads," and Dr. William Lyon Phelps, of Yale, comes out with a condemnation of the theory that education is, and of right should be, "an easy way to knowledge."

Perhaps enough of condemnation has been quoted. What is the remedy?

On this point, Dr. Rand speaks plainly. "We ought to return at once," he writes, "to the *trivium* and *quadrivium*, with Greek and Latin literature as the foundation, and philosophy and science at the top."

That states the exact position of practically every Catholic educator. He is not satisfied with the conglomerate mass of "information" which his college ladles out year after year as "education." But what can he do? Should he follow Dr. Rand's advice, and return to a four-year course of Latin, Greek, English, and a modern language, with mathematics, science, and philosophy, a powerful standardizing agency would presently advise him that his college had been removed from the accredited list, and its graduates debarred from matriculation in the professional schools. The Catholic colleges are not powerful enough to oppose the standardizing agency. Harvard, Yale, Princeton, Columbia, and the other great

private schools are. And within the last few years, responsible officials of these institutions, such as West, of Princeton, and Butler, of Columbia, have told us that the college must return to Dr. Rand's plan, or fail utterly as an agency of education.

An ounce of reform is worth a ton of verbal attack. The Philosophical Society's investigation will not be worth much, unless it leads to radical changes. We fervently pray that it will have this happy effect.

Organized Charity

THE dislocations, the inequalities and the tragedies due to a very imperfect economic system have made our century one in which the Church is called on to perform with increasing extension the works of corporal mercy which it has always associated with the spiritual works. Our economic system, a failure because it is unable to care for all of its minions, cares for some much more largely than for others. Moreover, State, municipal and Federal agencies, however costly in operation and widespread in function, will always leave wide gaps in human prosperity, and if nothing is done about it, bodies and souls will be ground in the remorseless and conscienceless machine of our economic system. Who more fit for this work of gathering up and fostering the weak, the little ones, the broken and the hopeless, than those who bear the name of followers of Him who was called the Good Shepherd and the Good Samaritan. The consciousness of man's unity, not only in a physical sense, but still more in the mystic sense of our union in the Body of Christ, is the impelling motive that raises social-service work to a higher plane.

Because the Church is face to face with a monstrous machine, it has had to adopt some of the methods of that machine. Organization, which means foresight, planning, distribution of effort, and strict accountability for results, is more and more the keynote of Catholic charitable activity, and it succeeds in proportion as that effort is coordinated and founded in the good will of all the people. Of course, the type model of such organizations, the Catholic Charities of New York, which is just completing its annual appeal for funds, is studied by workers from far and near. It is natural that an office which collects \$1,367,775 in one year is no mean office. The largest part of this went directly for family relief, as was fitting, but immigration, protective care, summer camps, settlements, day nurseries, child welfare, educational and health work, also received a large share, with a surprisingly small amount devoted to administration work, which speaks worlds for the self-sacrifice of those engaged in it. The explanation of the small cost and the immense field of action is no doubt to be found in what may be recommended to all such operations: the deep, spiritual motive so apparent behind it, supplied in large measure by Cardinal Hayes. Charity does well to imitate big business in combating the evil effects big business leaves behind it. But no social welfare work can afford to be without the spirit of Christ, which is a spirit of love and of sacrifice.

The Habit of Peace

JOHN LAFARGE, S. J.

TWO years ago, at the time of the opening of the Conference on Naval Disarmament in Geneva between Great Britain, Japan and the United States, Mr. Charles Evans Hughes spoke words which will doubtless be recalled if, as is hoped, the Conference shall be re-convened as a consequence of the present session of the Preparatory Disarmament Commission of the League of Nations. "No one can dispute," said Mr. Hughes, "the urgent need which makes the limitations of armaments the foremost international question of the day." He continued:

It would seem clear enough that apprehension of the cruelties of war has never prevented war. Otherwise cruel strife would have stopped even before civilization began; and civilized man is not so soft as to endure wrongs or forego his cherished aim because of mere fear of pain or death.

It would also seem to be clear that you cannot rely on declarations, or papers, to prevent war, unless back of all these is the triumph of the spirit of reasonableness among peoples who have ceased to think in terms of war; a habit of peace which will not be found while causes of strife still exist, the dreams of successful appeals to force, etc. . . .

Yet merely removing the instruments of war will not bring peace, unless the basis of peace be present: the sense of a community of interests amongst the people of different nations. For instance (and in the main instance) some common interests must be found between an Empire that must protect its food supply or perish, and a Republic that has invested men and money in half the countries of the globe.

No amount of material interests, however, can succeed in permanently uniting nations unless there be also the bond of common spiritual interests. Without the latter, the habit of self-interest will get the better even of trade partnership. Human nature, greed, avarice, jealousy, come sooner or later to the fore, and break up the best balanced plans.

In other words, the "habit of peace" spoken of by Mr. Hughes—international peace as a concrete fact, not as a mere plan or ideal—cannot be predicated unless men share consciously in spiritual goods with those of other lands.

Once this is understood, no one, whether he accept the teachings of the Church or not, should find difficulty in recognizing that the Catholic Church does offer, at the present time, the most remarkable peace fact, if we may say so, in the world. Only within her confines do we find a substantial part of the human race, distributed amongst all nations of the world, sharing actually and consciously in definite spiritual goods. These goods they value above all material interests whatsoever. Yet, be it noted, both from the teachings of the Gospel and from their own actual experience they find these same spiritual goods to be the best, the ultimate safeguard of the purely material interests that all men share in common.

If this is so, why is there so little realization amongst us American Catholics of our community of spiritual interests with Catholics in other countries?

Perhaps it is because the international influence of the United States is of too recent date for us to realize what power for good our common interests may be. Yet in many instances it is in countries predominantly Catholic that American trade, American business, American diplomacy and naval policy are paramount.

Through the activities of the Y. M. C. A., a common meeting ground for leaders in the different South American countries, and a common clearing house for ideas have been provided at the summer camp near Montevideo, in Uruguay. There, in the setting of a glorious landscape, in the atmosphere of healthy recreation, American social workers, business men and students confer with prominent leaders of Chile, Argentina, Brazil, and the other adjacent countries. Some of the common aspects of Pan-American life may, by such a plan, be there studied intelligently and at leisure.

Is there, then, not a natural common ground for the meeting of the leading Catholic minds of different countries, for the discussion particularly of those matters which are best understood in the light of our common spiritual principles? If such a common ground can be indicated, we shall have progressed in the way of localizing and stabilizing the "habit of peace," especially in Pan-America.

Such a natural meeting ground appears to be provided by our Catholic colleges and universities. In the great work of establishing peace as a habit and not as a merely passing disposition, our Catholic higher institutions can contribute in two principal ways:

First, in the matter of research. The working-out of the *pax Catholica* is not a mere matter of good will and ingenuity in finding formulas. It is matter for the study of a generation, perhaps of many generations. Msgr. Seipel, we may remember, pointed out some three years ago that systematized Catholic moral philosophy, as applied even to the individual, is of comparatively recent date. Catholic social philosophy—or Catholic ethics as applied to groups—hardly crystallized before Leo XIII. But Catholic international ethics is at present only aborning; and it is only logical that, as a younger member of the family, it should see the light in the same home as its elder brethren. In other words, the Catholic school of higher learning should be the laboratory for the international ethical philosophy contemplated by a Seipel, a Duthoit, a Valensin or a Strattmann, just as it was for the philosophy of an Aquinas, a Suarez, or a Vittoria.

The Catholic school, too, is the natural place for studying concrete situations that affect international peace. Not only do the actual conditions in foreign countries need to be examined, e. g., the labor situation, the agricul-

tural and other sociological problems, but our home problems, especially in the social and economic order, which are closely bound up with similar matters elsewhere.

But to know foreign conditions intimately, or even to know the bearing of our home conditions on those of other lands, there must be direct, personal contact between the best minds of the respective countries. The need of such contact was pointed out by various speakers at the recent meeting of the Catholic Association for International Peace, held at the Catholic University of America. Towards this end a special committee on contacts was established, with the Rev. John M. Cooper, Ph.D., as Chairman.

In Europe, where divisions are numerous and proximity is close, the need of such contacts has already been realized. Besides all sorts of international and national conventions of a scientific or learned nature that bring together scholars from every nation—such as the *Semaine Sociale* of Paris or the International Press Exhibit of Cologne, an organization like the Catholic Union for International Study, with its head office in Fribourg, Switzerland, looks directly toward establishing such contacts, and, through the contacts, to a definite solution of definite problems. "The Catholic Union for International Study," says their program, "is in touch not only with the League of Nations, but also with the principal Catholic associations in order to enable them to combine their efforts." The extent of their contacts shows some of the possibilities:

In 1924, the Union came in contact at Berne with Catholic members of the Interparliamentary Union and thus procured for itself valuable and influential connections. It is also in constant communication with the International Union of Catholic Women's Associations (*Union internationale de ligues féminines catholiques*); the Catholic Union for Social Study, at Malines; the Catholic Association for the Protection of Young Girls (*Association catholique internationale des œuvres de protection de la jeune fille*); Pax Romana; the Association of Charity in Germany (*Deutscher Caritasverband*); the *Görresgesellschaft*; the United States National Catholic Welfare Conference, etc. It has tried to establish mutual and intellectual aid for the benefit of Catholic groups and institutions, especially for the *Leogesellschaft* in Vienna, for the Catholic University of Lublin, in Poland, of Chinese and Japanese Catholic students, etc.

The headquarters, one may say, of such international Catholic Action, the natural means for uniting and coordinating so many activities will be obviously our Catholic schools of higher learning. In the actual course of the curriculum a variety of opportunities is presented, such as: interchange of students, encouragement to foreign students, interchange of professors for ordinary or for extraordinary courses, scientific and cultural collaboration. Far from being novel, such ideas go back to the traditions of the Christian schools of Ireland and later of Paris, Bologna, Rome, Prague, and other great Catholic centers of learning in the past.

With the ease of modern communication and travel, a wealth of contacts through extra-curricular activities present themselves. Learned societies and conventions, vacation student tours, such as those provided for by the International Confederation of Students, etc., can all help towards establishing, through personal contact, not merely

a passing, but an habitual interest in conditions in foreign countries. A still more definite step is taken, when, as is the case of the Foreign Service School of Georgetown University, our Catholic schools undertake the actual training of American youth to live and work intelligently amid foreign conditions and contacts.

The discussion of international agricultural and labor problems at the Universities of Notre Dame and Marquette, the establishment by St. Vincent's College, in Pennsylvania, of the Benedictine University of Pekin, China, and many other such recent developments, all show the part that our Catholic schools can plan in the realization of the *pax Catholica*: the sense of Catholic unity, the better realization of our common body of spiritual interests, thus helping towards the solution of those human, temporal problems which we experience together with the rest of the human race. "It is only through a deeper knowledge of those international problems, which absorb public opinion today," continues the program quoted above, "that Catholics, inspired by the doctrine and traditions of the Church, can help to solve them." For the source of such inspiration, as well as for its most evident effect, which is the "habit of peace," we must look above all to our Catholic colleges and universities.

THE OLD GENERAL SIGNS ANOTHER ORDER TO RETREAT

Remember the sanguine troops you flung across
Those dark terrains where faceless doubts disputed?
And how, impatient of defeat and loss,
You mustered hardier regiments, recruited
From full reserves of ruddy certitude—
And how *they* charged, their golden sabers laughing—
Only to straggle back through briared mud
In sallow trepidation, gassed and coughing?

Remember, eh? And now—how skimped and chary
Your safe prudential tactics of retreat!
Stripped of your serried dreams, you are too wary
To risk your last tired column in defeat.
Surely, if you are cautious, you can carry
From this lost field one poor thin Ultimate!

HENRY MORTON ROBINSON.

LINES OF PARTING

You said, "Remember!"
And I cried, "Forget!"
The difference was that you were brave,
And I was wise;
Though there was a magic in your eyes
That made me want to stay there by your side—
I had my wisdom,
And my pride!

These things are certain:
Night will come, and day,
And you and I will go a separate way,
And every night will see a new moon rise,
A new sun set!
There is another truth:
I shall remember
While you will forget!

MARTHA FOX WOLCOTT.

Barnes-Storming

FULTON J. SHEEN

DR. HARRY ELMER BARNES contributes an article to the April *Forum* entitled: "Do We Need a New God?" which is a re-statement of the ideas presented before the American Society for the Advancement of Science. The dominant note in this latest form of intellectual Barnes-storming is that science repudiates the old idea of God and the supernatural and beckons us on to a religion like that of Bertrand Russell, John B. Watson and Clarence Darrow, "who have no need of God or religion in order to behave in a seemly fashion."

Numerous answers have been written in reply to the charges of Dr. Barnes, but they all have come from the camp of either the Fundamentalists or the Modernists, and in the introduction to the article under consideration Dr. Barnes seems to imply that there is no other religious group in the world. It is just this implication which leaves room for a few words of critical appreciation from one of a large group that is neither Fundamentalist nor Modernist, namely, the Catholic group. Catholics are not Fundamentalists, for they are more fundamental than Fundamentalists; they believe that the Bible is no more fundamental than the Encyclopedia Britannica; that it is not a book, but an anthology; and that it involves the more fundamental question of its Divine editorship. Furthermore, Catholics are not Modernists, for they are more modern than Modernism. They know, because they have a memory that dates back almost twenty centuries, that what the modern world calls new is really something very old—an old face wearing a new, modern complexion. As G. K. Chesterton remarked not so long ago: "The Catholics are not behind the times; they are beyond the scenes," and they see full well that what one generation believes to be true the next will believe to be false.

The substance of the article calls for little attention, for it offers no proof whatever for the statements made. It is the false suppositions, the things taken for granted, that merit attention.

First, we would point out a confusion in the article between *fact* and *idea*. The title of the article reads: "Do We Need a New God?" but in the body of the article Dr. Barnes speaks of the necessity of a "new conception of God." There is a world of difference between "God" and the "Idea of God." If I see a canary and call it a giraffe, I must revise my idea to suit the fact, the canary remaining a canary all the while. But if I am an architect, I may revise the house to suit my conception of what it should be. In the first case I change the idea to fit the fact; in the second I change the fact to suit the idea. The two are not the same in fact, the one condition which makes it possible for me to change the fact to suit my idea is that I be the creator, or cause of the fact.

Applying this to God, Dr. Barnes must mean either one of two things: either we must change the idea of

God to suit God, or else we must change God to suit our new idea of God. In the first case, to change the idea to suit God can only mean that God is unchanging. But if God is unchanging, it is nonsense to say that God was one thing in the days of Israel and another in the days of science. This is just like saying that two apples plus two apples make four apples in the days of Isaias, but not in the days of Einstein.

In the second case, if we must change God to suit our idea, then we create God. Now this God we create is greater or less than we are. If He is greater than we are, then the greater comes from the less; if He is less than we are, then it is folly to speak of Him as a God.

As for the necessity of coining new names for God, it is incomprehensible to a thinking mind to see how philosophy and civilization are enriched by ceasing to think of God as Life, Truth, Beauty, and Love, and beginning to think of Him as a blind and whirling space-time configuration dancing dizzily in an Einstein universe, plunging forward along a path of which He is ignorant toward a goal of which He knows nothing whatever. It is much easier to worship the God who made Life than the God who is a "Space-Time Epochal Occasion."

Another assumption which vitiates the logic of the article is that the author hypostatizes Science. "Modern Science repudiates God," he writes. Now just what is "Science"? Renouvier used to say: "I should very much like to meet that person everyone is talking about—that person Science." Dr. Barnes talks of Science as if it were just as real as himself; he draws portraits of *its* conclusions, sketches of *its* godlessness, demands of *its* new visions, when all the while there is no *it*—there is only a *their* and *theirs*—and that means *scientists*, which is as different a thing from Science as John is different from humanity.

It is rather a curious fact that the same bad logic that infected the Reformation of Revealed Religion in the sixteenth century infects the Reformation of Natural Religion in the twentieth century. The first instance of illogical reasoning is concerned with the necessity of a Reformation and the second with its method.

In the sixteenth century a reformation was needed. Now there were two reforms possible: one was to reform faith, the other was to reform discipline. The faith was solid; it was the Faith of Christ. The discipline, however, was weak, for it was the discipline of worldliness. The reformers, who generally reform the wrong thing, reformed faith instead of discipline and brought revealed religion to the present "confusion worse confounded."

In the twentieth century a reformation in philosophy is needed. Two reforms are possible: one is to reform the principles of philosophy, the other is to reform its discipline, or make men think correctly. Dr. Barnes believes we should reform the principles, eliminate God

from religion as we might eliminate animals from zoology or life from biology or marble from sculpture. We contend that the principles of reason are sound and the heritage of common sense. What is needed is a little mental discipline, sound logic, correct thinking and a cessation of anemic reasoning. In the first year of elementary-school life the little students make all manner of multiplication tables, some saying that two times two make six, and others that four times four make forty. The teacher, in the face of this mental riot, does not permit herself such broadmindedness as to believe that the multiplication table should be reformed; she reforms the mental discipline of the children and sets them on the right path. Why should not philosophers do in like manner? Perhaps the solicitation to pamper the way men live is too strong for them, for much of the business of philosophy at the present time seems to be to give high-sounding names to cover the sins of men. "If we do not live as we think, we soon begin to think as we live." If the world wants ghosts, philosophers give them ghosts; if they want to live without moral responsibility, philosophers give them "the Deity nusus." The clay is now moulding the potter and the marble carving up the sculptor.

Not only as regards the necessity of a reformation, but even as regards the method, is there a similarity between the sixteenth century and the twentieth century. Then the various sects pulled the miter off Pontifical man and pulled the head off with it, and the spirit of unity went out from the body. A new rule of faith was sought for and found in the Bible. But this was not a sound and solid one, for the Bible was not a book but books—seventy-two of them. The question then arose, who gathered the books together? Why does it begin where it does and leave off where it does? These were questions which were much more fundamental than Fundamentalism, and questions which never were answered. A timid, thin-skinned solution was found by substantizing the books and calling them a Book—to make men forget the problem of its origin.

Now in the twentieth century an identical process is taking place. The soul has gone out from psychology as the spirit went out from theology. The soul is the principle that unifies—the principle that grouped together the various findings of scientists and called it Science. The problem that arises in these days of soulless philosophy is, who gathered the findings of scientists together and made them a unity and made it possible to call them Science? A new solution, a false one, has been found by substantizing the scientists and calling them Science. But this is no real inward unity, only an incoherent, contradictory mass of evidence with no common bond other than a name. The soul that grasped these conclusions together in a synthesis of truth has given way to a kind of scientific pantheism in which Science may stand for anything from the crudities of Draper and White to the niceties of Einstein. Take the spirit of truth from the Bible and there is nothing to unify the books; take the soul of truth from Science and there is nothing to unify the scientists. In neither case is one down to fundamentals, and it remains for Dr. Barnes, a Fundamentalist in

Science, to explain the unity of science without a soul, as it remains for a Fundamentalist in religion to explain the Bible without a spirit.

A final observation to be passed on the article of the Smith College professor is that it manifests a too great credulity and a want of healthy scepticism. This may seem an unfair criticism, for if there is anything modern philosophers pride themselves on it is their scepticism. But it is well to remember there are two kinds of scepticism—one a scepticism about the things which are below and another a scepticism about the things which are above. A scepticism about the things which are above, viz., about the perfectibility of man, about virtue, about a new life reborn in Christ, about the possibility of eternal blessedness in a heaven where science is the Logos, is a scepticism which makes progress impossible. To deny the possibility of such perfection is to put an obstacle in the way of man's highest development. The other form of scepticism is a doubt about the value of things below, a doubt about the test tube being the ultimate court of appeal, a doubt about plausible scientific knowledge, a doubt about man being able to know all truths of the natural order over a short period of time, and with certainty—this is the scepticism which makes progress possible and paves the way for higher visions and broader reaches.

Now Dr. Barnes has chosen to become sceptical, a sceptic who doubts the possibility of the things which are above. Thus has he made progress impossible. Thus he pleads for evolution and progress on the one hand, and on the other makes it impossible by setting limits to a man's perfectibility. We should like to see the author intensify his scepticism and become just as sceptical as the Council of the Vatican which went on record as the deepest sceptics of modern times by doubting the finality of human and natural knowledge. We should like to see him become sceptical about the value of human science like the great scientists, Duhem, Poincaré, Bernard, Ritchie, Lewis, Dingler, and Eddington, who so recently has said that Science worships at the shrine of Plausibility. This kind of scepticism is healthy, progressive, sane, and un-Cartesian. It makes possible the morality that Dr. Barnes craves for and yet does not make it "seemly"—"I know not seems;" it makes progress possible, for the first wild moment of doubt, along with fear of the Lord, is the beginning of wisdom.

A PORTRAIT

If I could paint
The portrait of a Saint:
A golden radiance crowning silvery hair;
Pale forehead traced with wavering lines 'of care
For others' woes; eyes deep, observant, rare
With thoughts of heavenly things; the clear-cut face
Illumed by human kindness and God's grace;
On the pure lips a smile almost divine;
If I could paint
That picture of a Saint,
The portrait would be thine.

MARY E. MANNIX.

The Centenary of Catholic Emancipation

FRANCIS TALBOT, S. J.

(The first of two articles.)

ON Saturday, April 13, Cardinal Bourne offered a votive Mass of Thanksgiving in Westminster Cathedral on the occasion of the one hundredth anniversary of the signing of the Catholic Emancipation Act by King George IV. On the day following, the churches and chapels throughout the country held special thanksgiving services in celebration of the lifting of the cruel penal code that had oppressed the English and Irish Catholics for more than five generations.

In Ireland, likewise, the anniversary year of Catholic Relief is being commemorated in cathedral, church and chapel. The week of June 16 has been set apart for the formal celebrations in Dublin. Religious and civil pageants on a grand scale have been planned, and all Ireland is being aroused to a keener realization of the blessings that it now enjoys and the sufferings that it endured one hundred years ago.

These acts of thanksgiving to God, the commemorations and jubilations, are all fully justified by the dramatic and epochal events that occurred this April a century ago. For then the last great barrier erected by Protestant bigotry and tyranny was beaten down. As in every great drama, whether conceived by the playwright for the stage or wrought out blindly in real life, the closing scenes of this fight for justice and humanity waged by the Catholics fell with amazing suddenness and inevitability.

When the Duke of Wellington and Sir Robert Peel took over the Government in 1828, the Catholics of England and Ireland were dismayed. For both of these men were professed enemies of the Catholic claims. George IV, who had lived for twenty years with a Catholic wife, Mrs. Fitzherbert, and who as Regent was sympathetic towards Catholicism, had turned against his former friends and had conceived as intense and blinded a hatred of everything Catholic as ever animated his insane father, George III. With such men controlling the power of the Kingdom, the lot of the Catholics seemed more hopeless than it had during the preceding fifty years.

With the opening of 1829, Wellington and Peel regarded Ireland. They feared a nation that had been stung into action by Daniel O'Connell. In January, they persuaded the King that some conciliatory measure was demanded if Ireland were to be kept quiet. In February, they intimated in the Speech from the Throne that some action in favor of Catholic Relief was to be taken. Indignation seethed throughout England. In March, the Bill for Catholic Emancipation was forced through the House of Commons. The two most vindictive forces, however, remained to be conquered. On March 31, the Duke of Wellington humbled himself to the ground by presenting the Bill to the House of Lords. That body had consistently killed every former proposal favoring justice to the Catholics of the United Kingdom. But

O'Connell's defiance was echoing in the minds of the peers. "Crush us or conciliate us," he had shouted after the Clare election. Wellington pointed out the inevitability of a Civil War, and the House of Lords, on April 10, passed the third reading of the Bill.

Three days later, Wellington and Peel brought the humiliating Bill to George IV for his royal signature. George was afflicted with a dropsy that affected his legs and his head. He detested Catholicism with all the virulence of a renegade. He threatened to leave England, never to return, rather than put his signature to the Bill. In the words of Denis Gwynn, "The King was helpless and hysterical. He would not look at the document he was asked to sign. Finally, Wellington prevailed. He scribbled the few necessary letters across the parchment, and then flung the pen furiously to the ground." Thus ended the drama of Catholic Emancipation. A nation of Heflins and Franklin Fords were forced to grant elementary justice to their Catholic neighbors.

It is well that Catholic Emancipation is celebrated this year. But it must not be supposed that 1829 was the year in which Emancipation was actually granted, nor that that which was granted was actual Emancipation. It may even be said that the Emancipation which was granted was a disaster for Ireland and for Catholicism.

In order to understand Catholic Emancipation, it is necessary to go back to the beginning of Catholic bondage. This began under Henry VIII and reached its first stage of efficiency under Elizabeth. About 1559, the nation that had been wholly Catholic discovered that Catholicism was a diabolical system and that Catholics were a menace. An elaborate series of laws was therefore instituted with the express purpose of uprooting every seed of Catholicism in England and Ireland. This series of laws developed into the Penal Code. It was the most elaborate, the most efficient, the most ruthless Code that has ever been devised for the suppression of religious beliefs in any civilized or savage nation.

Two periods are distinguishable in the development of this Code. The first ended with the Rebellion in 1688. This can be called the period of red martyrdom. Its main purpose was to murder those who refused to violate their conscience by becoming Protestants or who would not or could not exile themselves from their native land. Parliament and the law courts and the executioners all combined to wipe from the fair face of England the slightest speck of the ancient religion. It meant hanging and disemboweling to be a priest, or to exercise the functions of a priest, or to shelter him, or confess to him. It meant deprivation of lands and money to refuse to attend Protestant services. Rights, privileges, justice, humanity were all swept away by laws in which there were no loopholes. By a miracle of God, a remnant of loyal Catholics managed to survive in England. In Ireland,

the laws could not be enforced and St. Patrick's Faith was stronger than death and prison.

Since Catholicism could not be exterminated, the purpose of the Protestant tyranny changed. In 1688, the second period of the Penal Code began. A series of statutes was designed for the reduction of the remaining Catholics to the status of helots or pariahs. Every discoverable method was ruthlessly enforced to pauperize, humiliate, and paralyze the Catholic. The first period of the Penal Code fell heaviest on the English Catholics. This second period, a white martyrdom, was mostly applied to Ireland.

It is possible to sketch merely the barest outline of the atrocious system invoked against the Irish people from 1688 till the end of the eighteenth century. Catholics were dispossessed of their lands; they were prevented from acquiring other lands. They could not purchase property and could not receive it by gift or inheritance. As renters, they were subject to lawless eviction or exorbitant taxation. They were forbidden to engage in trade or commerce. They were excluded from the professions, from holding any public office whatsoever, from serving in the army or the navy. In a word, the laws were so designed that the Catholic was prevented from engaging in any employment except that of a slave.

Education was severely penalized. It was an offense, punishable by fine and imprisonment, for a Catholic to educate or secure an education for his children. Schools were prohibited and teachers were jailed. The practice of religion was a grievous crime. Churches were illegal and priests were outlaws. The performance of a marriage ceremony between a Protestant and a Catholic, or even between two Catholics, by a priest was punishable by death. Briefly, the laws aimed at making an impoverished and enslaved people an illiterate and an irreligious people; they were more complete and brutal than the Mexican legislation of 1917 and 1926. With bitter irony, the present-day Catholic compares the talk of modern Protestants on toleration with the acts of their fathers in England and Ireland. But the same spirit remains, unfortunately. It is merely a question of majorities and power.

About 1750, the Penal Code reached its greatest efficiency and brutality. Its perfection was its weakness. It was too perfectly legislated to ensure a perfect enforcement. Besides, even a conquered people can stand so much and no more. In England, the Catholic remnant had crept into a shell and avoided attracting the slightest attention. In Ireland, the majority was maturing for an outburst against the tyrannical few. This majority consisted of both Catholics and Protestant dissenters. In the entire population of Ireland three-fourths were Catholic; of the remaining one-fourth, two-thirds were Protestant Dissenters, and one-third belonged to the Protestant Ascendancy. And yet the Irish Lord Chancellor, representing this one-third of one-fourth of the people, declared in 1760 that "the law did not presume that a Papist existed in the kingdom." Three-fourths of a nation had no legal existence and no recognition by the Government, *because* it professed a religious belief.

The first efforts for relief in Ireland began with the

formation, in 1756, of the Catholic Association by Dr. John Curry, Charles O'Connor and Thomas Wyse, all three of whom had been impoverished by legal processes but who escaped mental enslavement by stealing an education on the continent or from itinerant friars. The Catholic Association had the support of the Irish gentry off and on through its activities. But it was taken up by a group that had evaded the trade and commerce disabilities by engaging in the exportation of cattle to the Continent. These merchants, from among whom Daniel O'Connell rose, became the backbone of the Catholic fight for justice.

So far had the spirit of revolt extended that, in 1760, the Catholics were enabled to present an address protesting their loyalty to George III on his accession to the throne. Their impudence in thus hinting at their existence passed unchecked. With increasing boldness, in 1774, the Catholic Association again addressed the King in terms of loyalty and devotion. Since they were not rebuked or suppressed, they knew that they were at last presumed to exist. Catholic Emancipation may be dated from these two events.

Through more than half a century, the struggle of the English and the Irish Catholics to throw off the shackles that had been forged on their hands and feet for nearly two centuries, was waged with wavering success. One by one the fetters were struck off, but always grudgingly and with evil grace. Not justice, not charity, not principle, not even humanity, was ever alleged as the motive for toleration. Fear, pressure, exigencies at home and abroad, these alone were the instruments that forced the English Government to secede from its policy of ruthless extermination and suppression. That sad story leading up to the bitter victory of 1829 will be told in a subsequent paper.

TO A POET DEPARTED

Her words were a flutter of wings,
Vibrating the air
With music of wonderings
Akin to prayer;
Translucent as drops of dew,
Each holding a sun,
Or the full composite of blue
From the heavens spun.
Her song was a vaulted desire
Achieving its height,
And poised as a star afire
On a nimbus of light.
The feathery arrow shot
From her bow of derision
Might wound with silver, but not
Without fine precision.
With difficult, superfine
Perfection imposed,
Her thought in each chastened line
Was superbly enclosed.
Half angel and creature merely
In beauty's pursuit;
Now deathless in death, she has dearly
Attained its ripe fruit.

CATHARINE MARY BRESNAN.

Cardinal Gasquet: An Appreciation

MARTIN P. HARNEY, S. J.

ON April 4, in the Eternal City, Francis Aidan Cardinal Gasquet, O.S.B., passed to his eternal reward. His death marks the close of another great Catholic historian. Within a twelvemonth, Doctor Mann, Doctor von Pastor, and Mgrs. Batiffol, and now Cardinal Gasquet, have been called home. Death came to the famous English Benedictine at the ripe old age of eighty-three, after a fruitful career, in which he attained such a reputation for scholarship that he was universally regarded as one of the world's most learned men. Certainly the work he accomplished in the revision of the Vulgate and in the published results of his historical studies, constitute a "monument more lasting than brass." Among English-speaking Catholics there was no more profound scholar.

Francis Aidan Gasquet was born in London in the year 1846. His education was obtained at the historic Benedictine college of Downside Abbey. As a student he was attracted by the life of the sons of St. Benedict, whose ranks he joined at the end of his school days. In the year 1874 he was ordained to the priesthood in the Order. At Downside, his old school, he became professor of mathematics, physics and history, and four years after his ordination, he was elected Prior. For eight years he fulfilled the duties of his office with marked success. Later on he was elected Abbot President of the English Benedictines.

Among the great accomplishments of Cardinal Gasquet's life is his work as a member of the Papal Commission on Anglican Orders. In the last decade of the nineteenth century, due to the efforts toward corporate union arising from the Puseyite and Ritualistic movements or more remotely the Tractarian Movement in the Church of England, the question of the validity of the episcopal and sacerdotal Orders in that Church came to the fore. It was thought and argued, even by some devout but misinformed Catholics, that the practice of the Roman Catholic Church in refusing recognition of validity and in insisting on reordination, was based on misapprehensions. Recognition of the validity of these Orders would greatly facilitate, so the proponents declared, the conversion of a large portion of the Anglican Church. Most Catholics, on the other hand, believed the Orders to be invalid and insisted that the agitation had the harmful effect of retaining many souls in heresy outside the true Fold.

Pope Leo XIII determined to settle the matter once and for all. He appointed a commission to examine thoroughly into all aspects, dogmatic and historical, of the Orders possessed by the clergyman of the Established Church of England. As there was no one more conversant with the history of the English Reformation than Dom Gasquet, it was but natural that he should be appointed a member of the Commission. His vast knowl-

edge of the religious history of the Tudor Dynasty proved an invaluable help in the Pope's final decision, which was that the Orders were invalid. It is worth noting that Dom Gasquet was opposed to their validity and that his opinion prevailed, becoming the settled policy of the Church.

Without doubt the revision of the Vulgate, the official Latin text of the Bible, is the greatest work of Cardinal Gasquet. In 1907 he was chosen by Pius X to be the head of the Commission of Revision appointed to discover the true and original Latin text. The choice was excellent, for anything in charge of Dom Gasquet was certain to receive the completest scholarly treatment. The revision could not be but a tremendous task; and in planning for it, the Benedictine scholar envisioned a work that would take at least fifty years to accomplish. He knew full well that its glorious completion would not come during his lifetime; yet with characteristic unselfishness, he made plans that considered only the glory of God by the best possible revision. Gathering about him a group of Benedictine scholars, he set to the work, and for the last twenty-two years he devoted himself to it.

Some idea of the tremendousness of the labor involved in the revision may be had, when it is noted that 20,000 manuscripts have been collected and studied, and 700 photostatic copies of other manuscripts have been made. One volume, the Book of Genesis, has been finished, while another, which will include the other books of the Pentateuch, is soon to be completed. So excellently did Dom Gasquet do his work, that he merited the enthusiastic praise of Pope Pius X, who is reported to have said, "Abbot Gasquet is really the right man in the right place, and we must show him our appreciation." Accordingly on May 25, 1914, Pius X raised this learned son of St. Benedict to the Cardinalate. His dignity, however, brought only added burdens, for without relinquishing his work on the Vulgate, he served as a member of several Congregations of the Curia and held the posts of Librarian of the Vatican and Archivist of the Vatican Archives.

English-speaking Catholics, though properly valuing Cardinal Gasquet's labors in the revision of the Vulgate, will hold his name in grateful remembrance more for his historical works on the English Reformation. He is the chief Catholic historian of that period, and his books are the standard exposition of the Catholic viewpoint on Henry VIII and his break with Rome. "Henry VIII and the English Monasteries" is the classic on the suppression of the monastic bodies. It is truly a remarkable book. Not merely are the seizures, the destruction of the numerous Religious houses of England, and the despicable methods of the Royal Commissioners, chronicled in its pages, but the dreadful social evils that fol-

lowed these wholesale robberies are also detailed. Eight editions and translations into German and into French testify to the solid worth of Dom Gasquet's work.

As well known and quite as important is the "Eve of the Reformation." Eight printings likewise attest to its value. In this work the mind of the English people just previous to the separation is sought. The author enters into the various phases of life in England during the period: the Renaissance in England, the relation of the temporal and spiritual jurisdiction, the attitude of the English towards the Papacy, the state of the clergy, the propaganda of the Lutherans, the use of the Bible, the guilds, and other aspects of the life of the English people of those days. The reader is so skillfully brought among the people, as it were, that from their speech, thoughts and writings, he may judge what their attitude really was towards religious innovation and separation. That the people desired no break with Rome, but that the break came from the lust and greed of Henry and the greed of his satellites, is the conclusion which the facts clearly indicate; and after a reading of these pages, the conclusion is inescapable. Of this work, Dr. James Gairdner, the foremost Protestant historian of the English Reformation, says: "I think that even if they (the main points) do not meet with general acquiescence now, all careful and candid inquirers will by-and-by agree with him; for it is really impossible to give much attention to the literature and documents of the period without coming to such conclusions." "Edward VI and the Book of Common Prayer" is another valuable contribution of this learned Benedictine to a true appreciation of the Protestant Revolt.

Cardinal Gasquet wrote equally well on ecclesiastical history of the Middle Ages in England. "Henry III and the Church" is a study of the ecclesiastical policy of that monarch and the relations existing in those Catholic days of union of Church and State. "Parish Life in Medieval England" is a charming intimate picture of the common folk of those times. There is such a wealth of detail presented in so natural a manner, that the reader experiences little difficulty in projecting himself back into the rural life of medieval England; of walking through the village street in procession with the Guildsmen on Corpus Christi Day, or of joining in a jovial ale-feast to raise funds for a new chasuble for the village church, or of taking part in any of a hundred incidents of rural life in the days when England was Merrie England and Mary's Dowry.

Similarly and in the same charming, intimate manner, Dom Gasquet has written of the lives of the medieval monks and nuns of England, in "English Monastic Life." One can with little difficulty imagine oneself among the chanting monks in the choir-stalls as the Matins are sung, or else strolling here and there in the cloisters observing the brethren hard at work illuminating a manuscript or pondering theological problems, or even perhaps taking part in the homelier, though scarcely less interesting, tasks of the monastic kitchen or farm. In these two volumes there is photographed for us the social life of the late Middle Ages. The pictures are so well

done that the first volume has gone into five editions, while the second has reached six. Other excellent works of this great Catholic scholar of England which treat of the medieval times are: "The Old English Bible and Other Essays," "Monastic Life in the Middle Ages," and "The Religious Life of Henry VI." For the publishers of these works, consult "My Bookcase," (The America Press).

Cardinal Gasquet's historical works are the products of thorough research, written in a calm, chaste style, with an ideal impartiality. The wealth of documents and details cited in his books are astonishing. They are evidences of a passion for truth which would not rest until every available source was examined and evaluated.

Nor are his works marred with rhetorical outbursts. The topics dealt with have been the object of the bitterest controversy, and a Catholic writer might be pardoned, or at least excused, if the impulse to orate at one point or another proved too great. But Dom Gasquet, as he wrote, was ever mindful of the fact that he was an historian, and not a novelist or a pulpit orator. His method seemed to be to present his findings as simply as possible, and to leave the reader to draw his own conclusions. In doing so he attained an impartiality which is the peculiar virtue of his works. This impartiality has been recognized. A writer in the *Athenaeum* in reviewing one of his books thus wrote about Dom Gasquet:

The controversial element is so subordinated to the scholarly setting forth of simple facts and the adroit marshalling of evidence, that one might read the volume through without being tempted to ask what the author's creed is, or whether he has any, and when one gets to the end he is inclined to wish that there was a little more.

Another writer, in the *Pall Mall Gazette*, thus speaks of him:

The scrupulous moderation which always characterizes the learned author's statement of a case, and the total absence of controversial bitterness, render all his works in the field of history acceptable even to those who differ most widely with his conclusions. . . . Of such historians as Gasquet the cause of historic truth can never have too many.

The untold good which his works have done cannot be measured in this world's view. Still one may venture to note at least two results of Cardinal Gasquet's work: firstly, he has changed the attitude of many toward the Reformation, and secondly, he has brought home to non-Catholics a realization of what real Catholic scholarship can be. In his death English-speaking Catholics have lost their greatest historian.

SONG

Summer has entered my heart
Like the thought of an old refrain;
Her voice is the wind when the thrushes sing,
Her laughter the wave when the rushes bring
The ripple of reed and rain.

Summer will live in my heart
Never to leave again;
In the throb of your throat, the curve of your grace,
The rustle of hands on the silk of your face
Like ripple of reed and rain.

NORBERT ENGELS.

Education

The Art and Mystery of Writing

W. G. LAUER, S.J.

TEACHING boys to write may, in a way, be possible; but teaching them style is like capturing the genius of a Beethoven and stuffing it into the head of a Berlin. That is, you may, by a system of espionage and court martial, put the boy through the paces of writing. You may even trick him into believing that he is developing style. But he is doing nothing of the kind. You know that when, after a year of work on him, he turns you in a sentence with a subject, a verb, and a period at the end. Your work has been done, and well too. . . . But style! You might as well try to fashion a new soul for him.

The boy with brains, and with a soul that can feel, will naturally think and feel. If, beyond this, he has ambition, the itch for writing, he will make a writer, and not even a professor of rhetoric can stop him. If, however, he has no ideas, feelings or ambitions, tell him nicely that you know of a draying firm that has a vacancy on its truck-driving staff. Say there is money in it, too.

If the lack of ideas is the chief difficulty to the boy writer, can he be given ideas, and taught to manipulate them in skilful, if not charming, fashion? I am at present trying an experiment which will enable me later to give my yea or nay to that. Then I shall apply for my Ph.D.

My fancy at present runs to the possibility that, given an empty head, ideas may gradually be poured into it. Then with a head at least half full of isolated ideas, the mind may, by a system of earnest questioning, bring them together into some kind of kaleidoscopic design. That is, isolated idea A may come in contact with isolated idea B in such a way that thinker X may recognize a parity or disparity: a relationship between them. And behold you have what is known as a thought! . . . This, in brief, is my theory. I am not protected by patent rights and am in mortal fear that another in the race for the Ph.D. will make the scoop while I, like the undiscovered poet, will perish in my attic.

But to specify. To fill that closed castle of the mind with anything resembling an idea, one must gain access to it. So far it has stood impregnable to anything like an idea. True, at times an idea, under the motley costume of a wag like Ring Lardner or George Ade, has crossed the moat and mounted the ramparts, just as a respectable tune of Schubert or Rimsky-Korsakoff jazzed on a saxophone has passed for a good hundred-per-cent American jazz tune. But to admit a naked idea? Ideas worry simple minds, disturb the gray matter, and so are fought against with energy, and successfully. So, to open the way for the free and welcome admission of ideas, one must under the white flag hold diplomatic parley with the lord of the castle. If he doesn't capitulate to soft words, shock him, then open the window and signal the enemy from the tower.

In other words, get him to open his eyes to the lites about him, bombarding him from all sides, with worth-

while books, magazines, and even newspapers, omitting the comic strips and the penny sermons on the editorial page. Let him scan the front page where the tragedy and comedy of life in rags and plumes march in massed array. This holds only for those papers that still print news, not for the story papers where fleshy stories are printed beneath eye-popping pictures.

It is not enough to point out the spouts down which ideas enter the mind; the mind itself must open the lock of the sluice. To show him the windows is not enough. They must be opened from the inside. The student must somehow be wheedled into a state of mind where he becomes mentally curious. He must sweat with an avidity for ideas. He must do so because he wants to. He must be told how immensely worth while it is to live a full rich life; with the images, sounds and ideas pouring in from the seven arts, the great sciences, philosophy, and religion. If this rich spiritual and intellectual life doesn't make the blood course up warm around his *medulla oblongata* tell him again of the fine life on the perch of a ten-ton truck,—and raise the salary this time.

Thinker X now begins to have what are called ideas. If he is of a warm nature, they will cause him to sweat immediately. That is, idea A will fuse into idea B producing thought C, which fevers the brain until it is given a safe outlet. Having got him this far, put a Corona before him, and retreat silently out of the room.

If his nature, on the other hand, is cool, he may have some time working himself up to that heat where ideas begin to fuse into thoughts. Here William James offers a suggestion that may help. He advises a barrage of questions. "Get your mind in a whirlwind," he says, "and see what happens."

The questioning mind will undoubtedly drag up ideas and will find interesting relationships for them, called thoughts. Such thoughts, clearly conceived, can be clearly set down even by a man without training in the mysteries of style. If his thoughts are clear, they will spread themselves out clearly on paper. Such a mind can at least write textbooks; perhaps even a textbook on style.

But to be interesting, there must be some passion in it. He must love, hate, or be amused by what he sees. If he has sharp likes and dislikes, a wide range of loves and hates, well-defined prejudices, he will write not only clearly, but forcefully and with charm. He will be read not only for information but for pleasure. The vocabulary? If he can love and hate, the pink adjective and the acid invective, the damns and glorias will be sucked into the vortex of his mind.

Thus, given a mind that occasionally has a thought, that can react pleasantly or unpleasantly to that thought, the process of writing becomes rather simple. It means simply a job of accurate reporting. One has simply to look into his own heart and write. When his ideas begin to take fire, throwing strange shapes along the wall, he watches the performance, and accordingly as the scene amuses or profoundly stirs him, pins the shadow permanently to paper. He works fast, not to miss a single caper of the fleeting form, and then revises carefully.

This, to me, is the art and mystery of writing.

Sociology**Make Mothers' Day Catholic**

THOMAS F. COAKLEY, D. D.

THE Catholic Church has lost the intellectual leadership of the world; it is on the brink of losing the moral leadership of the world; and if we permit the commercial interests of the country to seize upon every fine and noble instinct and to capitalize it for the base purpose of making money, then we will lose the spiritual leadership of the world.

The annual celebration of Mothers' Day, which comes this year on May 12, is an instance very much to the point. The persuasive and intriguing methods of modern publicity engineers have succeeded in making the celebration of Mothers' Day popular and expensive, but there is in this high-powered advertising nothing that is redolent of the fine flower of devout Christian motherhood, nothing peculiarly Catholic, nothing that calls up thoughts of the chivalry and devotion of the best ages of Catholic faith.

Don't misunderstand. There is no objection to advertising and popularity and publicity, nor is there any desire to prevent the Consolidated Florists of America, Incorporated, from selling as many white carnations as possible on the second Sunday of May every year. But Catholics, at least, should do something more definitely Catholic on Mother's Day, so that it may take on an added dignity and splendor, and give it an undeniable spiritual content.

For some years there has been a growing practice in many parishes of having the whole congregation go to confession and receive Holy Communion on Mothers' Day as a united offering of the entire family in thanksgiving for the priceless gift of a valiant Catholic mother. Wear a white carnation on that day in her honor if you choose; but wear it as you go to the altar rail on Sunday morning May 12, and receive Holy Communion for your mother's intention. In this way you will not interfere with big business, you will not quarrel with your florist, and you will make your peace with God.

There are certain far-reaching advantages accruing to a parish in a well-planned congregational celebration of Mothers' Day. For one thing, it comes during the Easter season, and it presents a rare opportunity to make an appeal to get back into the Fold of the Church any wayward daughters or sons who perhaps may have neglected the Sacraments for years. It furnishes a happy and a conspicuous occasion to become reconciled to God without attracting undue attention to the fact. The prodigal becomes lost in the crowd; he is given the aid and support of large numbers, and this external assistance is no small factor in stiffening the backbone of otherwise timid souls who might shrink from making the journey to the altar alone.

Then too, the mothers themselves are the gainers. It galvanizes into life the high ideals that once were theirs as they knelt before God's altar on their wedding morn, when as blushing and trembling brides they heard the

nuptial blessing invoking upon them a heavenly benediction on the very threshold of their married life. Then it was as they and their husbands knelt and received into their hearts Christ Himself as their wedding guest, even as He graced the nuptials at Cana in Galilee long centuries before, that they resolved to build up their homes upon the model of the Holy House at Nazareth.

For several years in the Sacred Heart Parish, Pittsburgh, we have made efforts to give Mothers' Day a Catholic flavor, and with surprising results. A special edition of our parish *Bulletin* is printed and distributed to each member of the parish the Sunday before Mothers' Day, calling attention to the rather vacuous tribute of a small carnation, and pointing out how utterly inadequate is this trifling, sentimental expression once a year to offer as a tribute to the immense and ever increasing debt of gratitude we owe to our mothers. We appeal for the substitution of a real Catholic festival, and the whole parish is summoned to approach the Sacraments together, in family groups, and to receive Holy Communion for their mother's intention whether she be living or dead. For either in this world or in the next she would rejoice at the act and profit by it.

In addition to this, the sermon at all the Masses the previous Sunday is on the dignity and the privilege of Catholic motherhood, showing how sanctity lies at the very root of all great Catholic women; and how rare it is for any woman to shed luster on her own or subsequent generations without being at the same time a great saint, and a long list of the distinguished heroines of Christianity, maidens and matrons, is called up for the edification of the parish.

One of the most valuable ways of stimulating a large attendance at the celebration of Mothers' Day is through the school. The Sisters in the various classrooms urge the children to talk it up at home, and to promise their mothers that they will go to Holy Communion themselves, and then to urge the men folks to do likewise. This is followed up on the Friday previous by a short talk to every class by one of the priests of the parish. Many and racy were the stories the children brought back to us of their encounters with great big, upstanding, stalwart fathers and brothers and sisters, who were at first recalcitrant or hesitating, and then finally fell under the hammer blows of a tiny child in the primary grade. Such is the uncanny power of God's grace!

People will not go to confession unless they have ample opportunities to go. It is unfair to make them wait in line for a long time; hence provision was made for an ample supply of confessors on the afternoon and evening before Mothers' Day so that there would be no unnecessary waiting. So also at the Masses on Sunday morning, no time was lost in the practice of one priest saying the Mass and giving Holy Communion at his own Mass. We had three priests giving Holy Communion at every Mass; the Masses began punctually on the hour scheduled. This guarantee of regularity in the services both for confession and for Holy Communion is no small part of the success of the celebration, for people have a right to know not only when Mass begins, but when it

is to end. As a consequence it should be possible to receive the Sacraments expeditiously, reverently and promptly.

The automobile has changed many of the family customs of previous years. If the family has a car, they all want to go to Mass together; hence we make no attempt to have certain groups receive Holy Communion in a body at any particular Mass. For myself, I have always felt that it is a blunder to have separate Masses for children. It emphasizes the herd instinct; it is not good for the children; it has a tendency to keep parents and children apart at their devotions, and this is bad sociology and poor Christianity. If we priests talk from the pulpit about a united Catholic family, why separate the members of the family at their prayers? Hence the whole effort of the clergy of this parish has been to keep the family spirit very much alive by having the family move as a unit; by encouraging whole families, father and mother and children, to attend the same Mass wherever possible, and to go to Confession and to receive Holy Communion together. There is no wooden rule, of course, just the urge and the recommendation.

Our experience of several years with the annual celebration of Mothers' Day is most gratifying. We are accustomed in this parish to great crowds receiving the Sacraments, but on Mother's Day it is like Easter Sunday, and sometimes even surpasses that. One feature of it that does stand out, is the quite obvious importance of the masculine element, so numerous is the attendance of men. The family feature predominates, and the sight is positively thrilling to observe whole families, father, mother and all the children, even though grown-up, kneeling side by side in almost unending procession, Mass after Mass, until the arms of the priests are almost exhausted, distributing the Divine Bread of Life to the children of the mothers in whose honor they were gathered together at God's altar.

Nor is the social element to be neglected. Not infrequently we heard of absent sons or daughters writing or telegraphing their regrets, and promising to be on hand next year. In many cases, sons and daughters come from a distance for the function to reunite the household, thus giving added strength and cohesion to precious family ties. Some wore the white carnation, but all wore the precious flower of God's grace, a much more hardy and beautiful bloom in the celestial garden. We are again looking forward to the proper Catholic celebration of Mothers' Day in this parish.

With Scrip and Staff

I WAS distressed to learn that the old-folk's dance, held for the new-roof fund in Father Jude's parish, was marred by the attitude of Mr. Rouser. Not that his attitude was unduly hilarious, as might be inferred by those unacquainted with his well-regulated habits. It was an attitude mental, not physical. His physical attitudes were correct, since he gracefully performed one entire set lasting from 10:30 to 1 a. m. But his mental attitude was the unreasonable one of refusing to be considered

as one of the old folk, and insisting that he was there simply as a youth to encourage the aged. In support of this unlikely proposition he presented the following statement, culled, he says, from the *International Paper Monthly*—which seems a bit irrelevant. Though it has somehow a familiar ring, the passage is worth repeating:

Youth is not a time of life—it is a state of mind. . . . It is a temper of the will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep springs of life. Youth means a predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years. People grow old by deserting their ideals. . . . You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair. In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage, and power from the earth, from men, and from the infinite, so long are you young.

"A little courage will do no harm," remarked Mrs. R. with a sigh. "He needs it for the spring whitewashing. But I mistrust this sense of adventure he has been reading about, especially when he starts whistling on top of that home-made ladder."

IF there is any truth in this Rouserian attitude, the best example of it can be found in the case of the Saints whose most striking characteristic seems to be the refusal to grow old, especially in the case of missionaries, who remain provokingly and perennially young until somehow or other they are whisked away into eternity. An instance is that of the venerable Father Peter Donders, C.S.S.R., whose cause for beatification has been introduced in Rome.

Father Donders was baptized on the day of his birth, October 27, 1809. He started out by being old when young, declaring at the age of five that he was going to become a priest. His hopes for schooling, however, were so thwarted that at the age of twenty-one he had to reverse his procedure and become a boy when a grown man, studying in the seminary kitchen where he worked as domestic, struggling with exercises that a boy of ten would laugh at. When he was ordained priest at the age of thirty-one he was too old and backward to obtain his mission to the missionary Orders of his desire. The next year, however, 1842, he obtained part of his ambition by being invited to work as a secular priest under Msgr. Groff in Suriname, which then had a population of 440,000 souls, mostly Chinese, Japanese, Indians and Negroes. A brief account of his life given recently in the *Advocate* of Australia continues:

Completely neglected were the lepers, segregated by the Government in a marshy and desolate place called Batavia. More than five hundred of these unfortunates lived in moral and physical misery, without spiritual comfort. Fr. Donders obtained permission to live with them, and twenty-six years of his life were thus spent among these outcasts of society. The saintly priest passed his nights at the foot of the altar, his days in dressing the most repugnant sores. But conversions crowned his efforts. Some of the lepers, touched by his heroism, became apostles in their turn and soon peace and holiness reigned where formerly life had been an anticipated hell.

And then a new and wonderful grace came to Fr. Donders. In

1866 the secular clergy withdrew from Suriname which had been given over by the Holy See to the Redemptorists. And what had been refused to him in his youth was now granted. At the age of fifty-six, he was accepted as a novice and soon after he made his profession. From the very start he was a perfect religious. A new mission district was entrusted to him. The Indians, the aboriginal inhabitants of Suriname lived in impenetrable woods; never had a missionary visited them. Fr. Donders received permission to go to these tribes. Months of travel and danger were counted as nothing, when after two years of labor he had won 660 souls to Christ.

Even at the age of seventy-three years Father Donders refused to consider himself old and insisted on returning to his beloved lepers and worked with them to the end in the year 1886. Father Bakker, C.S.S.R., himself a leper, administered the last Sacraments and received the dying priest's humble request to ask forgiveness of those to whom he might have given pain.

He died, yet his work lives. A new leper colony has been established at Paramaribo, where 200 lepers are cared for by the Dutch Sisters of Charity. A German lady of high rank, an artist of European renown, has recently joined them giving up all that the world held out to her. She, the accomplished musician, plays a small harmonium in the lepers' chapel.

ON the other hand, youth can play the part of old age when it can puzzle its elders with a simple truth plainly expressed. Such a puzzle to older minds was offered by Francis Jasmine, a fourteen-year-old colored high-school boy of St. Louis, who was chosen from among the Sodalists of St. Elizabeth's parish in that city to address the convention of St. Louis' student sodalities on March 17, 1929, on behalf of the Catholic colored boys and girls of St. Louis. After describing his preparation in the elementary school the conference continued:

When I finished St. Elizabeth's school I wanted to go to a Catholic high school to learn more about the holy religion that I had learned to love so well from the Sisters, but there was none that I could go to. I could not go to the Catholic high schools for white students and there was not, and still is not, a Catholic high school for colored boys and girls. So I had to go to a public high school, just as hundreds of other Catholic colored boys and girls have had to do. Just now I am in my first year at Sumner High. There we learn nothing about our religion. Most of the other boys and girls are Protestants and we are surrounded by Protestant influences on all sides. This makes it hard for us to keep the Faith that was taught us so well by the Sisters.

To help ourselves out of this difficulty we organized a club at St. Elizabeth's Church known as the Young Catholic Crusaders. . . . What we need is a Catholic high school and this is what we are trying to build now.

Heads not fourteen but forty years old can do some thinking when we find a Catholic boy bewildered for having no opportunity of a religious education and on the other hand we find that the public high school principals of Brooklyn are being invited by the young people's committee of the Brooklyn Federation of Churches to attend a conference in the near future to consider the question of religious education in high schools. Mr. J. H. Carpenter, director of the department of religious education of the Federation proposes that actual school credits should be given for religious work.

The plan for the granting of State academic credits for extra curriculum studies by secondary school students in Hebrew and Biblical work, which was proposed by Julius Hochfelder, was endorsed by the *Brooklyn Examiner*, a Jewish weekly, but has failed to meet with the approval of the Brooklyn Jewish Ministers Association. Nevertheless, it is believed that cooperation between the Jewish group and the Brooklyn Federation of Churches on the question of academic credit for religious education may result, and Catholic groups may be appealed to.

THE point of the situation, as regards the religious education of colored Catholic boys and girls, is pushed still more closely by the Rev. William Markoe, S.J., writing in *St. Elizabeth's Chronicle* for April on the question of the perseverance of colored child-converts.

Father Markoe brings some interesting figures to play. Comparing two imaginary groups of children, of equal numbers, one white and one colored, he shows that after three years only 90 per cent of the colored children will be left in the healthy atmosphere of a Catholic school. After three more years only 75 per cent of the latter will remain under Catholic influence. After two more years not only another 15 per cent of the colored children have moved into unhealthy surroundings, but still another 15 per cent have been obliged to stop school on account of economic reasons, to leave 45 per cent of the group to graduate from the eighth grade. On the same day 85 per cent of the white children graduate at various Catholic schools. He continues:

The forty "colored" children who, during the eight years, moved away from the "colored" Catholic school also moved away from the "colored" Catholic church. Accordingly, they are not only deprived of Catholic schooling, but must face certain difficulties in attending the "white" Catholic churches near their new homes. They also, in many instances, lack the conveniences of Catholic orphanages, hospitals, clinics, working girls' homes, sodalities, fraternities, and recreation centers. For them now to persevere in their religion requires nearly a miracle of grace.

Of the forty-five "colored" children who finished the eighth grade, only twenty-five can afford to go to high school. The remainder are fairly well grounded in their religion and, as long as they do not move away from the "colored" Catholic church, they are in a fair way to persevere, though they will still encounter many obstacles in their home and social life. The twenty-five who are in a position to go to high school discover that there is no Catholic high school which will receive them. This gives a little jolt to their faith and with this jolt still jarring them they all enter a public high school. Fifteen are still practical Catholics when they graduate and ten of these go to non-Catholic colleges. Maybe two or three will persevere as Catholics in this new hostile environment. God only knows how many of the original hundred innocent little converts, each one potentially a model Catholic, will die in the Church. Probably only a few. On the other hand, of the white children, the majority, at least, will live and die in the Faith.

What is the cause of this situation? The principal cause, says Father Markoe quite plainly, is the failure on the part of white Catholics to realize the Negroes' inalienable right to the necessary means of salvation. A little less of the timidity of age, a little more of the courage of youth, can greatly help to save those young folks who are neither lepers nor inhabitants of New Guinea.

THE PILGRIM.

Dramatics

The New Plays

ELIZABETH JORDAN

THE temptation to drop all restraint and gush over the new English play, "Journey's End," is very strong. I think I will yield to it. Since last September I have had only three opportunities to gush over New York's theatrical attractions. The first one, of course, was offered by Sierra's superb play, "The Kingdom of God," with Ethel Barrymore in the leading role. Some day, possibly, when we are old and weary and the things of this world seem less important than they do now, I may forgive Ethel Barrymore for dropping that marvelous play, with which she could have rounded out a full and prosperous season. At present I pass on hurriedly to the second opportunity to gush, which came with A. A. Milne's comedy, "The Perfect Alibi," and to the third, Rachel Crothers' delightful offering, "Let Us Be Gay." The majority of the remaining attractions have merely saddened me; and I have not hesitated to pass on this sadness to the gentle reader.

But now comes "Journey's End" to remind us that Spring is here, and that the world is full of beautiful things, including an occasional really beautiful play, and that we now have one of the most beautiful of these at Henry Miller's Theater, brought to us by Gilbert Miller—English company and all. Gilbert Miller is always bidding America an eternal farewell and always returning to us with the forgiving smile and a new play. This time it is we who will wear the forgiving smile. He may bid us farewell as often as he chooses, and if he never brings us another play he will still have fully earned with this one our forgiveness and our undying gratitude.

No, I have not finished. I have not really begun. What I have to do now is to confess at once that "Journey's End" is not a gay springtime offering. It will not cheer us up, save in the degree that all beauty is vastly cheering. One weeps over "Journey's End," and one weeps long and wetly. A lonely man in front of me wept so much that I was tempted to offer him the extra handkerchief I had wisely brought, but I did not. Besides being too maidenly, I was afraid I might need the handkerchief myself. For one weeps and one gulps and one sighs over "Journey's End;" but one laughs, too, for there is some comedy in this British offering.

"Journey's End" is a play of the World War, and its entire action is laid in a British dugout about fifty yards from the German lines. The dugout is occupied by five British officers and the play gives us, simply and with amazing fidelity, a picture of the life those officers lived during the height of the final campaign. We are shown Captain Hardy in command. He is barely twenty-five, is a former public school man, champion cricketer, and all-around good sort; but he has been on the firing lines three years without a vacation and has taken to drink to help him through.

To him, in the first act, comes a young English second lieutenant, Raleigh, on his first assignment. Raleigh was

three years behind Hardy in their famous school, and his schoolboy hero was Hardy. Hardy, almost at the end of his nerves and his tether, is now infuriated by the lad's appearance. He fears the boy will be a tale-bearer, will write home to their families and their common friends of Hardy's degeneration. But the lad is not made of such stuff as that. He realizes the strain Hardy is under. He sees that Hardy is always more than equal to his work. Hardy is a super-commander of men. Though Raleigh is cut by his old hero's failure to welcome him, he continues his hero-worship.

There is also in the dugout Hardy's one intimate friend, Captain Stanhope (a much older man than the rest, a former professor and a superb character), and two additional second lieutenants. The drama is played in the dimness of the dugout, illuminated at intervals by Very lights and accented by the crash of bursting shells. A great German offensive is about to begin. Two British officers are needed to cross No Man's Land with ten enlisted men, under cover of a barrage, and capture a German soldier from the nearest trench, fifty yards away. The German soldier will have information about the offensive which the British army needs. The Colonel of the regiment selects the new young lieutenant, Raleigh, as one of the officers to go. Much against his grain, Hardy appoints his intimate friend, Captain Stanhope, as the other officer. He knows neither man has more than one chance in ten to survive, but Stanhope is the best man for the job.

To the audience it is almost unendurable to see the two officers start out to face almost certain death. The scene in which they wait for their cue, the beginning of the barrage, is by far the most poignant on the stage this season. They go. Stanhope and six of the enlisted men are killed. Raleigh gets his prisoner and returns headlong to the dugout, broken and weeping from the shock of the death of Stanhope and his men and the strain of the whole experience. Hardy takes the result with apparent phlegm. That night, as the Colonel has sent in some champagne and other extras, Hardy drowns in drink his unexpressed sorrow over his best friend. Seeing this apparent callousness, Raleigh's hero-worship ends. He bursts out in frantic reproach and Hardy, suddenly sobered, defends himself in a scene of tortured nerves and near-hysteria which is almost too racking to be borne. Then the offensive begins. Raleigh is brought into the dugout dying (he has had just forty-eight hours of the war, but they have been crowded hours), and Hardy, all tenderness now, soothes him during his last moments of life. At the end they are all killed—Hardy by a shell just as he is leaving the dugout to lead his men into action. The final curtain faces on a dugout empty, save for the dead boy; and after a strained moment of utter stillness the wet-eyed audience rises and slowly leaves the theater. That is all I am going to say about "Journey's End;" but I hope the reader has grasped the fact that I like it.

The Theater Guild's April offering, "Man's Estate," written by Beatrice Blackman and Bruce Gould and put on at the Biltmore, is one of those plays in which a young

couple, Jerry Jordan and Sesaly Blain, love not wisely but too well. When Sesaly is discovered to be "in trouble," Jerry's parents force him to marry her. But Sesaly knows that though he loves her he is not really willing to face the responsibilities of marriage and a family. He wants to be free and footloose to build up a brilliant career as an architect. So Sesaly takes off her wedding ring, assures him he is free and that she sympathizes with all his ambitions, and plans to go to Vienna with friends, to have her baby there, and to remain there till, if ever, Jerry is able and willing to support her. Obviously relieved, Jerry consents to the plan. But when the girl he loves is really about to depart he suddenly realizes the sacrifice she is making, and at last a full sense of his responsibilities is born in him. He rents a house, takes a job in a hardware store at forty dollars a week, and settles down as a family man, with a dim prospect of studying architecture in his off hours.

On the opening night the distinguished audience betrayed a lamentable tendency to giggle over the troubles of the couple—and this even though Earle Larimore and Margalo Gillmore, who played the leading roles, were acting them extremely well. Possibly these heartless giggles helped to bring Jerry to his senses.

Bert Lytell, long admired by moving picture "fans," is in the "legitimate drama" now, acting in a play, "Brothers," at the Forty-Eighth Street Theater, which is slowly but surely winning success, despite the adverse ruling of most of our press critics. Written by Herbert Ashton, Jr., this play is surprisingly weak in spots, and several of its situations would not stand the most casual analysis. But it is interesting, for all that, and holds its audiences. Moreover, it is admirably acted by every member of the company, from the star down, and Mr. Lytell, who plays the difficult double role of twin brothers, is on the stage most of the time. That, come to think of it, probably explains the drama's increasing success.

"Harlem," billed as "an episode of life in New York's black belt," will appeal to those who like Negro plays. Written by William Rapp and Wallace Thurman, put on at the Apollo Theater by Edward A. Blatt, and admirably played by a company all African except one white detective, it generously gives its audiences love, lust, murder and much Negro singing and dancing; and these familiar ingredients seem to be exactly what its audiences desire.

At the Klaw Theater, George C. Tyler is giving the public a charming revival of Henry James Smith's farce-comedy, "Mrs. Bumpstead-Leigh," with the ever enchanting Mrs. Fiske, of course, in the leading role. No one can see too much of Mrs. Fiske, and there is always a chance that we may not see much more of her as the years go on. So the public is hastening to the revival and finding its reward in the gay artificiality of the play and the great charm of the star's acting.

"Music in May," the Shuberts' superb new offering at the Casino, is the best musical attraction in town. It is an up-to-date "Student Prince," in which the prince does not run away and leave his country love disconsolate. Instead he has her made a baroness, and when she is thus a lady of title he marries her—all to the accom-

paniment of gorgeous music, brilliant settings and excellent dancing. Put "Music in May" at the head of your spring list and add to it "Lady Fingers," at the Vanderbilt, and "Spring is Here," at the Alvin. In the first scene of the last attraction rambler roses are running over a cottage door, and a tree laden with ripe apples stands in front of it. But who cares? One can allow Nature a few eccentricities in the spring!

REVIEWS

Catholic Emancipation. 1829-1929. Essays by Various Writers. With an Introduction by CARDINAL BOURNE. New York: Longmans, Green and Company. \$4.00.

In this year when the centenary of Catholic Emancipation is being celebrated throughout England and Ireland, it is well to look at the years which preceded 1829 as well as at those which have filled up the century since. Denis Gwynn has devoted two volumes to those two periods, both of which have already been favorably reviewed in these columns. His volume, "A Hundred Years of Catholic Emancipation," is an ordered survey chronologically arranged. This present volume, honored with an introduction by Cardinal Bourne, is a study of various phases of Catholic development since the climactic Emancipation Bill of 1829 was passed. A most notable group of authorities cooperated in this symposium. Msgr. William Barry writes the sequel to "The Second Spring" in his "Joy in Harvest." Archbishop Goodier, S.J., treats of the growth of the spiritual life in the Church, Abbot Butler of the Religious Orders of men and Maud Monahan of the communities of women, while Father Thurston, S.J., applies his shrewd mind to the record and the analysis of the statistical progress of Catholicity during the century. Another series of essays deals with the Catholic Church and education, literature, science, music, public life, philanthropy, and the influence of laywomen. These have been written by such brilliant authors as Sir John Gilbert, Algernon Cecil, Sir Bertram Windle, Ernest Oldmeadow, Viscount Fitzalan, Bishop Doubleday and Margaret Fletcher. For the most part, the essays do not deal with facts so much as with conclusions, they are concerned more with attitudes and movements than with names and dates. But they all agree in presenting the Catholic Church as an enlightened, cultural and supernatural agency working for the uplifting of England. They are likewise a proof, as Cardinal Bourne points out, of the inevitable growth of Catholicism when it is free, no less than of its vitality when it is being persecuted. He ends his introduction on an optimistic note: "Thus, whether we survey the past in company with the writers of most of these essays, or look forward to the new century that lies before us, there is on every side ground for hope and for well-rooted confidence in the future of the Church in England." This future is brilliantly measured by G. K. Chesterton in the concluding chapter, "The Outlook." This volume is a splendid contribution to the literature of apologetics that is being created during this centenary year.

F. X. T.

Studies on the Early Papacy. By DOM JOHN CHAPMAN. New York: Benziger Brothers. \$3.00.

This volume should prove of interest for at least two reasons: the recent discussion of Church unity and the more recent settlement of the "Roman Question". Moreover, the continual appearance of the controverted points treated in the papers is evidence that the subject of the Papacy is of perennial interest. The author notes in his preface that these papers were first written to refute errors in the writings of Anglican critics at the end of the last century, like Dr. Bright, who sincerely opposed Papal claims while orthodox in other points of Christian doctrine. He then adds the saddening reflection that at the present day "few scholars are very anti-Papal, and few are orthodox!" Dom

Chapman has done students and the reading public a distinct favor in this collection of his studies, which present a scholarly and pleasant exposition of early Church history from the third to the sixth century. Throughout the eight papers examples of mooted Papal procedure in the East and the West are discussed with a wealth of detail; and the giants of power, Athanasius, Jerome and Augustine, stand forth as fruitful witnesses to the position of the Holy See with regard to questions of faith and morals. The author is especially effective in his treatment of the age-old controversy of St. Cyprian, whose adhesion to the Unity of the Church is fully set forth a stumbling block to all who would find in Cyprian a breach in tradition, or a witness to the theory of government by bishops without a Pope. Dom Chapman notes: "I studied St. Cyprian before I became a Catholic. I was chiefly impressed by his arguments about unity. I think them now, after twenty years, what I thought then—unanswerable arguments for the truth of the Catholic Church." That these studies are scholarly, goes without saying; but the author does not display merely dry erudition for his treatment is enlivened by a personal style and many a light touch: as when in a passing reference he thanks, with gentle irony, the Anglican critics of the Papacy for the help they gave him, when a Protestant, towards his conversion, and adds, "the attempt to verify some of their statements was most enlightening!"

M. J. F.

Marriage and the State. By MARY E. RICHMOND and FRED S. HALL. New York: Russell Sage Foundation. \$2.50.

Marriage Laws and Decisions in the United States. By GEOFFREY MAY. New York: Russell Sage Foundation. \$3.50.

What Is Wrong with Marriage? By G. V. HAMILTON and KENNETH MACGOWAN. New York: Albert and Charles Boni. \$3.00.

Marriage in the Modern Manner. By IRA S. WILE and MARY DAY WINN. New York: The Century Company. \$2.00.

These four volumes are as many presentations of facts or theories regarding the most important of our social problems. The first three are technical and so far as they have value are rather for the sociological student, legislators, jurists, the clergy, and others interested in the social significance and civil implications of the marital relation. "Marriage in the Modern Manner," on the other hand, is a more popular discussion. The two volumes of the Russell Sage Foundation, which are companionable, are for the most part factual studies. The former is an account based on field surveys of the existing administration of marriage laws in this country, and the latter a summary of the legislation of the different States and their decisions on the subject. The reader of "Marriage and the State" is bound to be impressed with the fact that a good deal more legislation and a much more careful supervision of the marriage-license system is necessary if society is to be safeguarded against the many palpable evils which it describes, particularly the exploitation of young couples by issuers of marriage licenses, marrying parsons, and the commercializing of the right to officiate at marriage ceremonies. The volume jointly compiled by Dr. Hamilton and Mr. MacGowan is a clinical study of 200 married people from the angle of the psychiatrist. Many of its facts are not without significance, though the value of its conclusions and interpretations is highly problematical. The philosophy behind it is thoroughly objectionable from the Catholic aspect, particularly the emphasis placed upon birth control and the apparent condonation of extra-marital sex experiences. "Marriage in the Modern Manner" is also the outcome of clinical studies. It likewise endorses birth control. Apart from this, there is much homely philosophy for married people in its pages. A review of these volumes can only emphasize the inherent value of the position of the Catholic Church on the whole marriage problem. The final solution of most marital difficulties must rest on a keener realization of the revealed truth that Christian marriage is a sacrament and that the happiness of the married couple will be largely proportioned to the place that God has in their lives.

A. E. A.

BOOKS AND AUTHORS

Vagaries and Speculations.—The research student who has the patience to wade through "An Anthology of Recent Philosophy" (Crowell. \$4.00), compiled by Daniel Summer Robinson, will be apt to conclude that the so-called "greatest twentieth-century philosophers" from whose writings the selections that make up the content of the volume are compiled, confer little credit on the great science. The book is primarily intended for collateral reading in connection with classroom work. After some preliminary chapters on general phases of philosophy, Idealism, Realism, and Pragmatism are gone into lengthily as the more important contemporary systems. Of the more than sixty authors represented the only one who is a sympathizer with Scholasticism is Dr. James H. Ryan, from whose writings the last selection in the volume is taken, though the bibliography confuses him with his colleague of the Catholic University, Dr. John A. Ryan. In the "conspectus of contemporary philosophy," outlined for the student's guidance at the beginning of the volume, Scholasticism or Neo-Scholasticism is not so much as mentioned.

A group of lectures given by S. Parkes Cadman on the Shaffer Foundation before the Northwestern University makes up the content of "The Christ of God" (Macmillan. \$1.75). Dr. Cadman, who writes as a liberal clergyman, answers here, according to his own mood, the question, "What Think Ye of Christ?" One surmises that his notions of faith and other fundamental religious concepts would hardly be approved by sixteenth-century Protestants, the more so as he hazards a reconciliation of the utterly inconsistent and irreconcilable theories about Christ, which would explain His origin naturalistically or supernaturally. The old parable of the blind leading the blind is repeating itself in volumes of this sort, however well-meaning their authors may be.

Nearly ninety prominent Americans record their opinions on the future life, in a volume edited by Sydney Strong, "We Believe in Immortality" (Coward-McCann. \$1.50). Most of them are agreed on the fact of immortality, though in many cases the reasons they adduce to support their opinions will hardly stand critical examination. When it comes to the nature of immortality there is the widest divergence among these men and women and a good deal of vagueness even in the theories of those whom theological training should make more definite in their beliefs. For some the future life is a purely materialistic concept; for very few does it square with the Biblical teaching. All of which would seem to show that without the authority and guidance that comes from an infallible Church the human mind is susceptible of being captivated and misled by very curious vagaries.

Of Varied Interest.—The "History of the Passion, Death and Glorification of Our Lord and Saviour Jesus Christ" (Herder. \$4.75) is a freely adapted translation by the Rev. F. A. Marks of the late Dr. J. C. Belser's German original. Being an exegetical commentary, Biblical scholars and the clergy will find it profitable and entertaining reading, though its appeal to the layman will be relatively limited. Copious Scriptural notes are appended to each chapter of the narrative so that one may read the record of the events without necessarily being hampered by technical or detailed erudition. While Father Belser does not always follow the beaten path in his commentaries, the interpretations which he offers are usually well supported and not without authority. Unfortunately the work gives the impression of being rather hurriedly prepared for the press, or of being carelessly proof-read.

The increasing importance of a rational interest in the recreational and social needs of the child not being monopolized by purely secular or actually anti-Catholic interests is the motif for two splendidly informative and practical volumes of child study by Paul Hanly Furfey of the Catholic University. "The Parish and Play" (Philadelphia. Dolphin Press. \$2.00) treats so many pastoral problems regarding boys in a practically suggestive way that priests and lay folk who have at heart the interests of those who are "the hope of the flock" ought not to remain unacquainted with its valuable contents. The author shows what can and

should be done, and how to do it. He sounds a powerful warning against neglecting healthy and scientific recreational provision for our Catholic boys. "Social Problems of Childhood" (Macmillan. \$2.25) is a study chiefly of the relations of the State to social work for juveniles, and indirectly an effort to emphasize the possibility of accord between it and our Catholic philosophy. Here, again pastors and Catholic social workers will find food for stimulating thought.

While "Protestantism in the United States" (Crowell. \$3.00) is written by Archer B. Bass as a plea for closer cooperation and stronger union among the more than 150 Protestant sects in the United States, it is at the same time a powerful indictment of the very nature of Protestantism which, as a religion of protest and builded on the basis of the individual's right to interpret Scripture as one lists, cannot but lead to creedal discord. The author has compiled a great deal of interesting data concerning interdenominationalism in the United States, which those who are employed in convert-making may find informing and profitable in order to emphasize the obvious truth that Protestantism as our forefathers knew it is a dead issue. The author makes very little effort to conceal an apparently native animus to Catholicism. The pros and cons of separation among the sects are presented, but, while the latter are sufficient to justify the author's thesis, one notes that he entirely prescind from the dogmatic worth of the different units which he desires to see combined.

From French Presses.—One of the most stimulating efforts in recent spiritual literature is that of Abbé Chouzier: four small but sturdy volumes entitled "Ma vie de Fils adoptif de Dieu" (Téqui). They constitute a little daily encyclopedia of French spirituality, both of the older and of the recent schools. Though the secular calendar supplies the division, and though liturgical considerations are abundant, the plan is theological and moves progressively. The pages of each day offer a meditation, a passage for reading, and a liturgic or hagiographic note. The readings are particularly happy: they draw upon such vital sources as Bossuet, Bérulle, Blondel, Bremond, Gratry, Joly, Manning, Mercier, Newman, Ollé-Laprune, Ozanam, Papini, Pascal, Perreyve, Plus, Sertillanges, etc. If so many are named, it is because they sum up the generally rich and fertile character of the work. On the other hand, one must admit that some of the days are a bit lean and threadbare: doubtless even the soul must reconcile itself to seasons of fast!

"Le Dieu au Cœur qui rayonne" (Lethielleux) is a strikingly original book upon the Sacred Heart. The author, Père Anizan, O.M.I., has "written beautifully of Christ," with a swift and direct lyricism far above the wordiness of the usual plodding treatise. His own poetic lines slip easily into the piety of old chansons and mystery plays, and even Verlaine finds place, as is fitting in a book upon the Heart of mercy.

With many approbations, including that of Cardinal Gasparri in the name of the Holy Father, comes the second edition of Père J. B. Aubry's "Aux Seminaristes" (Téqui), arranged by Abbé Augustin Aubry. This is a large-souled book. Pascal of the *Pensées*, and Cardinal Franzelin of the *De Traditione*, are its professed inspirers. Intellectualism is not rationalism, and like most constructive theologians at the present hour Père Aubry was an intellectualist. He desired theological teaching and study to stress the continuity of tradition, the development and harmony of theology; to foster dogmatic rather than romantic piety, and to recognize that "the finest flower of theology is mystical."

Abbé Grimaud, author of "My Mass" and of many pastoral works, of which one at least has been honored by the French Academy, has done the rare thing of opening an entirely new subject in his "Jeunes et vieux Ménages" (Téqui). In this study of diplomatic relations between families-in-law, he has not feared to touch each thorny question with remarkable firmness and intelligence: estrangements, financial embarrassments, interferences, intrigues, marital disgraces, orphaned families, civil divorces, childlessness, etc. This will be a mark to aim at in pastoral studies.

Good Gestes. Dark Hester. The Fierce Dispute. Willow and Cypress. The Last September. Dynasty.

In "Good Gestes" (Stokes. \$2.00), by Percival Christopher Wren, the routine life of the Legion is scarcely burdensome to the Geste brothers, who find in their companions an unfailing fund of interest and amusement. These tales have color, movement, surprise, and very often, tragedy. They cover a wide field racially and psychologically. The narration never falters; the characterization is clear-cut and decisive; the incidents are for the most part novel. However, one must confess to a shade of disappointment in the three heroes, who are a trifle too serene for their environment, and who walk perilously close to "Goody-goodyness." They have the annoying quality of never being wrong, never being afraid, never being angry. It would be a pity indeed if the Geste brothers ended by losing the personality and humanness that won for them a merited popularity.

A strange group of people are found in the pages of "Dark Hester" (Houghton Mifflin. \$2.50). But it is not unusual for Anne Douglas Sedgwick to harbor strange characters. "The Little French Girl," and "The Countess" had their supply and they were no more strange than the present gathering. Into the lives of a mother and son come the girl who marries the son and the elder man who in previous years formed a part of the girl's life. Hester was the sort of woman that Monica did not want for her son, but her objections are set aside when Ingpen steps on the scene. The contrasts and conflicts are well-marked.

A grandmother and a mother come to grips in "The Fierce Dispute" (Houghton Mifflin. \$2.50), about the upbringing of a talented child, and the everlasting wrangling gives the book a title. However, it contributes very little interest. On the whole this book of Helen Hoooven Santmyer is uninteresting and dull; the situation is most abnormal. None of the characters have the dress of reality; none of the episodes surprise or charm. If there is a touch of pathos in "fidelity to a lost love," or a moral in the inevitability of the child's surrender to inherited ambitions, they are expressed weakly, and leave the reader quite unimpressed. The story lacks naturalness, and forces its atmosphere.

Catherine M. Verschoyle writes a quiet, at times interesting, narration of the growth of a shy introspective little girl into an attractive, self-reliant young woman. Misfortunes, like hammers, pound her again and again; but she walks off the last page of the book, facing the world with courage, motivated quite inadequately, it would seem, by a vision in cypress and willow trees. The style is easy, the character is well done, and indeed quite lovable; but "Willow and Cypress" (Longmans, Green, \$2.00) is a rather boring and depressing story.

"The Last September" (Dial. \$2.50), by Elizabeth Bowen, is a lantern slide rather than a movie. It throws before the reader a group of Irish people of means and social standing. The background is the Revolution. The characters remain long enough to become familiar, the light goes out and they are gone. As the reader closes the book, he wonders whether the author wishes them to be judged worthy of praise, blame, or mere sympathy. It is all so vague; but again, that, too, may be the impression the author desired to create. There is little plot to the story, little of incident; and, while the characters are well done, frequently with real power, no one of them has sufficient appeal to lift the book out of itself and to make it really worth while.

Hiram Bond is the type of American business man who rises easily and quickly from obscurity to power. His story is told by Clarence Budington Kelland in "Dynasty" (Harper. \$2.00). Bond's introduction to the world of business came as a factory worker; bitter struggles only urged him on with indomitable resoluteness until he controlled the world of industry. There is something machine-like in his character, but he is a machine that brooks no interference. He grieves more over the frustration of his plans than he does over the loss of the girl whom he had determined to marry. The story tells of the growth of "big" business and if, at times, it reads like a treatise on economics, it also repays the reading by pleasant, shrewd observations and a rather thrilling climax.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Not a Secret Society

To the Editor of AMERICA:

For many weighty reasons I am not a "joiner," and the word *bridge* conjures up in my mind only a picture wherein the sky is the ceiling and the babbling is that of flowing water. The only two associations in which I hold active membership are the Rosary Society of my parish and a delightful fraternity into which AMERICA initiated me about two years ago.

Even in this town "in the foothills of the Berkshires," I often have proof of the speedy growth of the second association. Membership is, in fact, contagious. The requirements are so few.

1. Belief in God is essential to full enjoyment of membership.

2. It can only be enjoyed by those whose hearts are not made entirely of granite.

These are the only requirements. Creed, race, politics form no bar.

The benefits to be gained by members are a livening of faith, a gentle easing of burdens, and many joyous glimpses and echoes from the Heavenly City.

At fostering good will, neighborliness, and Christian charity, it leaves Kiwanis, Rotary, and the like far in the rear.

It has its own song, too. And who doesn't thrill at "A Tribute to Mother"?

Seven enthusiastic members live in this house.

The name of the association? Can the Editor of AMERICA suggest a better name than "Feenians"?

Greenfield, Mass.

ELIZABETH ANNE KELLEHER.

Church Music

To the Editor of AMERICA:

After reading the plea by Father LaFarge in his article on Sacred Music that the "Holy God We Praise Thy Name" be locked up for ten years, I think that he must be joking, as were the makers of the Jones Law when they decreed five years' incarceration for violators, not excluding Congressmen.

Our American churches may be guilty of sins of polyphony but it seems to me that it is much better to keep our people singing the "Holy God," which they understand, than to try, except in colleges and seminaries, to substitute "Te Deum Laudamus."

The campaign for simplicity has eliminated the interminable, inane repetition of "Amen," etc., that used to tax the nerves of the curates and the congregations at High Mass. So why not let us enjoy the improvement? I would hazard the assertion that a general attempt in our parishes at Gregorian chant would make St. Gregory repent of his activity. It may pre-empt from future treatises on church music, all similes and comparisons except those drawn from the din of the boilermaker's shop or the hubbub of the Stock Exchange.

Why not suggest, if Father La Farge insists on making a suggestion, a report that things are not as bad as they used to be and then sing a "Te Deum" for the improvement?

Hillsdale, N. J.

(REV.) C. A. CORCORAN.

Remailing to the Missions

To the Editor of AMERICA:

As editor of a modest paper, the *Rally*, and as president of a Catholic Young Men's Guild in this far-off corner of South India, I venture to express a request in the hope it may secure a sympathetic hearing. In this mostly pagan country, where Catholics form less than one per cent of the population, our Catholic students once thrown into life are immersed in pagan or materialistic surroundings. To help safeguard them in some way, our Guild was started, with its monthly organ, the *Rally*, to rally

them though dispersed and keep Catholic ideas and ideals before their minds. The Guild is young as yet, and richer in good will and in hopes than in financial backing.

Some good Catholic periodicals at headquarters and on the editor's table would be very desirable, but with our modest means unobtainable. Stray numbers of AMERICA have occasionally made their appearance here, and have created a desire for more. To ask for a free copy of AMERICA and of the *Catholic Mind*, which I have seen advertised therein, I hardly dare; but it is just possible that some of your subscribers might be willing to forward to us their copy of AMERICA and of the *Catholic Mind*, after they have read them, and thereby help missionaries in a cause particularly approved by our Bishop and of great importance for the progress of the Catholic Church in these spiritually forlorn regions. The Protestants, largely American, are—alas!—very much ahead of us.

We shall feel sincerely grateful for any help and cooperation which Catholic America may afford us.

St. Joseph's College, Trichinopoly,
Tepakkulam P. O., India.

P. CARTY, S.J.

A Church for the Lepers at Cebu

To the Editor of AMERICA:

The appeal which is to be made to the public in the early part of May in behalf of the suffering bodies of the poor, afflicted lepers in the Philippine Islands urges me to make an appeal in behalf of the souls of these same unfortunate people.

The Rev. Clement R. Risacher, S. J., former Master of Novices at St. Andrew-on-Hudson, has been appointed chaplain at the new leper colony which our Government is erecting at Cebu in the Philippine Islands. All the buildings which are to house these afflicted people are to be constructed on a strictly sanitary basis, in order to see what progress can be made in effecting a cure under such circumstances. Since most of the patients will be of the Catholic Faith, Father Risacher has been sent to Cebu to erect a church at once, so that it may be ready with the other buildings in November. It is desired by those in charge that the church to be erected conform strictly with the other buildings under construction. If he can see his way to build now, the American contractor who is building the various departments of the Leprosarium will be glad to erect the church for \$15,000—which is very moderate for the type of building.

There may be some of your readers whose charity may prompt them to help Father Risacher to realize this very great need for his lepers. Should they forward their offerings to me, I shall consider it an honor to send them to this zealous priest who is spending his energies solely in behalf of such souls.

St. Andrew-on-Hudson,

LEO M. WEBER, S. J.

Poughkeepsie, N. Y.

"Red Mexico"

To the Editor of AMERICA:

With no small risk someone conveyed to me the splendid book, "Red Mexico," by Francis McCullagh. Written after two trips down here and after the painful gathering of truthful evidence in face of danger, it is the most terrible indictment that a man with gallant soul and courage can write against the present tyranny.

Mr. McCullagh is a gentleman well known in United States, so I am not going to present him, but I do hope that the book can find its way in every corner of the United States. I hope and pray that everyone who sincerely believes in justice will read it with an open mind.

Behind the words of that book is the soul of a country that is slowly being tortured and persecuted.

A plea to the readers of AMERICA: Read that book, discuss it, read it, write about it. And then, if you cannot do or say much, I ask only this: a prayer that God will give us grace to endure to the very last.

Mexico.

V. L.